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ABSTRACT

Reports prepared by various countries for presentation at the 1976 annual assembly of the World Confederation of Organizations of the Teaching Profession (WCOTP) are included in this document. The theme of the assembly was "Education for a Global Community." Countries reporting include Bangladesh, Canada, Ivory Coast, West Germany, England and Wales, Estonia, Finland, Ghana, Israel, Japan, New Zealand, Norway, Panama, Taiwan, Korea, South Africa, Scotland, Sweden, Trinidad and Tobago, United States, and Yugoslavia. Some reports are in the original languages. Each country first describes its conceptions of a global community. Comments are included on the role teachers play in world education and on the practical implications, the success and failure of previous efforts, and the effects of politics on global education. In addition, countries also comment on international cooperation and the political and educational role of the WCOTP. The following sample comments from three countries illustrate remarks contained in this section. Canada: "to meet the needs of Canadian youth implies an equal concern for meeting the needs of all youth in the world." England: "education should focus on the capacity to understand, to reason, and to draw conclusions which may be different when viewed from different standpoints." Finland: "An open attitude towards the surrounding world starts with the individual." (Author/JK)

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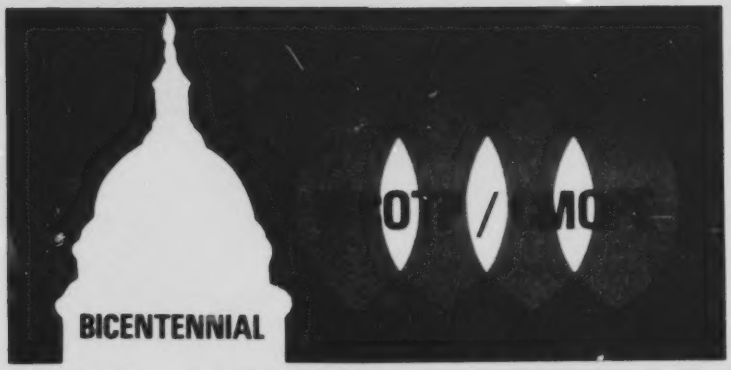

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Education for a Global Community
Education pour une Communauté Mondiale
Educación para una Comunidad Mundial

XXV Assembly of Delegates
4-11 August

XXV Assemblée des Délégués
4-11 août

XXV Asamblea de Delegados
4-11 agosto

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World Confederation of Organizations of the Teaching Profession
Confédération Mondiale des Organisations de la Profession Enseignante
Confederación Mundial de Organizaciones de Profesionales de la Enseñanza

National Reports on the theme for 1976

in their original languages

Rapports Nationaux sur le thème de 1976

dans leurs langues originales

Informes Nacionales sobre el tema de 1976

en los idiomas originales

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THE QUESTIONNAIRE

A

1. Premise: Conception of a Global Community

In studying the theme "Education for a global community" it seems to us that an essential premise is determining what we mean by "a global community". Do we mean that education should help develop plural communities whose actual awareness, concerns, tolerance, values, outlook (etc.) will be as "global" in scope as their means of destruction, communication, political and economic influence (etc.) are now? In other words, are we seeking a community of communities which may all be different but which will all be aware of and respect the others' differences?

On the other hand, is our conception of "a global community" singular, in so far it involves a world order, a number of values, beliefs, concerns, (etc.) shared throughout the world to produce a global awareness and outlook? In other words, are we seeking a global community transcending differences between particular communities?

The difference between these two meanings of the theme may be clarified by reference to the two relevant definitions of "community" given by Britannica World Language Dictionary:

1) The people who reside in one locality and are subject to the same laws, have the same interests, etc.; a body politic, whether village, town, city, or state; hence, the public; society at large.

2) Identity or likeness; as community of interest.

In the context of "Education for a global community" these two aspects may not be mutually exclusive. Or are they? Are there really any meaningful world-wide values which stand the test of honest investigation into the differences between communities? Can real appreciation of the differences between communities support the study of world-wide values are actually felt to transcend these differences?

All of this may appear to be abstract. However, it seems to us, on the contrary, that discussing such questions in a world forum of teachers is an essential premise for realising what "education for a global community" is and what it can achieve. If we have not elucidated these fundamental issues on an international level, there will be little hope of understanding one another and even less hope of applying concerted action in our respective countries.

We therefore earnestly invite you to give your views on the issues raised in this theme study, beginning with what you conceive "education for a global community" to be.

How you conceive of a 'global community' may be based on factors including national exigencies; political, religious, moral, scientific, economic or other beliefs; or empirical, pragmatic approaches (what is and can be done) by individuals and groups. The Theme Introduction presented to the 1975 Assembly endeavoured to analyse some of the conceptions of a global community which have been promoted in the past.

Today we are faced with the latest in this series - the New Economic Order sought at the 1975 Special Session of the United Nations General Assembly. To realise this conception, we see new forces at work and changing balances of power which may impinge on the ideas of a global community held by each and every one of us. It would be of interest to know whether this conception influences your idea of education for a global community and, if so, how.

2. The Role of Education

In this section we ask to what degree and in what forms can teachers individually and collectively contribute to the promotion of a global community (as conceived in section 1).

Perhaps the most fundamental issue which arises is whether education should and (if so) can ensure the realisation of any particular international conception (e.g. 'global community') especially with regard to their political, technological and economic aspects.

Can it do this or should it focus on promoting the capacity to understand and to reason as the essential bases for evaluation and control of political, technological and economic factors in the service of international conceptions?

In educating for a global community, should and can teachers propose single answers to international problems? Or can they and should they do no more than promote conceptual approaches in students (such as gathering all relevant facts before passing judgment), which may involve multiple and even contradictory answers?

Hearking back to section 1, is it a contradiction in terms, and therefore an impossibility in practice, to educate for a global community by promoting the recognition of cultural differences (and consequently differing approaches to any issues)?

3. Practical Implications for the Education Programme

In this section we ask, given the conception of a global community and

the role of education in its promotion, what are the practical implications for the education programme?

For example, what measures have been taken and what further measures should be taken in your national educational system to eliminate harmful prejudice and stereotypes from school life, teaching and educational materials?

What steps are or should be taken within the educational system to improve international communication through greater knowledge and understanding of the languages and cultures of other people?

What steps are or should be taken in teacher training to prepare teachers to implement programmes of education for a global community?

Should education for a global community be a separate subject or should it be something which permeates all education programmes?

4. Success and Failure

Individual teachers have educated for a global community in many different ways and considerable documentation, produced over recent years, indicate the successes and failures, the satisfying and frustrating experiences of individual programmes. To evaluate this diversity, we seek your answers to the following questions:

What programmes have been successful in your country in terms of their impact both on students and on the overall educational system and process?

What has caused programmes to fail or to have limited success?

a) lack of teacher preparation to handle the issues involved?
b) resistance by parents to the teachers' methods or to the programmes' content?
c) the exclusion of current affairs from examination subjects?
d) comprehension of the issues involves too much sophistication in students?
e) other causes?

Have you found that national or local prejudice has hampered the work of teachers in educating for a global community (e.g. "the teachers should have more limited concerns") or, on the contrary, have the teachers themselves been accused of prejudice (e.g. "the teachers are limited to their conceptions of a global community")? How have you countered these arguments?

5. Political Process

In this section we are asking about the relation between the political process* and the nature and success/failure of education for a global community.

Does the successful practice of any programme of education for a global community depend largely on the nature of the political process in which it is conceived? Have you practiced programmes conceived in countries with similar or different political processes? Were they successful?

* political process defined by the 1975 WCOTP Assembly: "the ways and means by which decisions are made and implemented at all levels of society by individuals, groups or levels of government"

Does the successful practice of any programme of education for a global community depend more on the nature of the political process in which it is practiced? Does the socio-political conception within which the education system of your country operates encourage the practice of education for a global community?

In educating for a global community, what effect does the attitude of individual teachers have on the long-term attitude on the students, compared to other social and political factors?

Within the framework of this conception of education, how far are individual teachers required or forbidden, encouraged or discouraged to present facts of a world situation which may be sensitive as far as their own governments are concerned?

In your country, does the prevailing view of teachers' role in the political process inhibit or encourage their teaching for a global community? Have the teachers been accused of being too "progressive" in their views on international issues such as human rights and thus of being "politically" biased?

B

In addition to making known the views of national members on the theme, it is hoped through this inquiry to further the continuing evaluation of WCOTP's role in promoting a global community. We therefore seek your answers to the following questions:

1. International Cooperation

WCOTP has sought to construct a global community within the teaching profession as a contribution to the overall global community. To this end, the structure of WCOTP has been based on certain accepted forms of cooperation, including:

(a) an annual Assembly with participation open to all members and a sliding-scale, proportional voting system (giving some advantage to smaller members);

(b) a programme implemented by the secretariat and based primarily on regional activities, responding to regional needs within the framework of certain global objectives;

(c) the promotion of teachers' interests and the participation of teachers' representatives in international discussions on education and working conditions.

How successful has the pattern been? How have you widened the base of the global community by keeping your members informed of the international action promoted in their name?

How valid is the concept of international cooperation practiced by WCOTP and what are the desires of your members in this field?

In fostering a global community, what should be the priorities for WCOTP in the year ahead: leadership training; international representation; autonomous regional cooperation; promotion of 'political' objectives such as human rights, environment protection, world peace; other priorities?

2. Political Process

Analysing further the 'political' role of WCOTP in light of the 1975 Assembly resolutions on "Education and the Political Process":

How far should WCOTP's actions be based on ideological concepts, a neutral stance, or certain basic principles to be applied judiciously in individual cases (as at present)?

How far should WCOTP's stand in any individual case be conditioned or controlled by the views of the national organisation concerned?

Should WCOTP be playing a "political" role in promoting certain conceptions at the international level, and pressing the United Nations and its agencies in a similar direction? Would such an approach help or hinder the promotion of a global community?

3. Educational Role

Should WCOTP play more of an "educational" role in explaining international, political, social or economic realities to its member organisations?

Should WCOTP be concerned with the preparation of internationally oriented educational materials aimed towards a global community?

* * * * * * *

LE QUESTIONNAIRE

A

1. Prémisse : Le concept de communauté mondiale .

L'étude du thème "L'éducation pour une communauté mondiale", nous semble devoir partir d'une prémisse essentielle, la définition du terme "communauté mondiale". Entendons-nous par là que l'éducation devrait aider à développer des communautés plurales dont la conscience, les préoccupations, la tolérance, les valeurs, les aspirations, etc., seront d'une portée aussi "mondiale" que celle de leurs moyens actuels de destruction, de communication, d'influence politique ou économique, etc. ? En d'autres termes, sommes-nous à la recherche d'une communauté de communautés qui seront peut-être toutes différentes, mais qui seront toutes conscientes des différences de chacune des autres et qui les respecteront ?

Ou bien, au contraire, notre conception d'une communauté mondiale s'entend-elle au singulier, en ce sens qu'elle vise un seul ordre mondial, un seul nombre de valeurs, de croyances, de préoccupations, etc., partagés dans le monde entier afin d'arriver à établir une seule conscience et une seule aspiration universelles ? En d'autres termes, sommes-nous à la recherche d'une communauté mondiale . qui transcende les différences entre les communautés particulières ?

La différence entre ces deux sens du thème peut être éclairée par référence aux diverses définitions du terme'communauté' que l'on trouver dans le Grand Larousse encyclopédique :

- "Ensemble des citoyens d'un Etat, des habitants d'une ville ou d'un village; association, réunion de personnes ayant des intérêts communs"

- "Caractère de ce qui est commun; par extension, similitude, identité, manière identique de considérer une situation," par exemple dans le sens de communauté d'intérêt.

Dans le contexte de l'expression "L'éducation pour une communauté mondiale", ces deux acceptions ne sont peut-être pas mutuellement exclusives. Mais est-ce bien certain ? Existe-t-il réellement des valeurs effectivement valables à l'échelle du monde qui résistent à l'examen, en toute honnêteté, des différences que l'on constate entre des communautés ? Une appréciation réelle des différences entre les communautés peut-elle servir de base à l'étude des valeurs mondiales qui sont effectivement ressenties comme transcendant ces différences ?

Toutes ces considérations paraissent peut-être bien abstraites. Cependant, il nous semble, au contraire, que l'examen de questions de cette nature dans une assemblée mondiale d'enseignants est une prémisse essentielle pour bien comprendre ce qu'est "L'éducation pour une communauté mondiale" et ce qu'elle peut accomplir. Si nous n'élucidons pas ces questions fondamentales sur un plan international, il n'y aura guère d'espoir de parvenir à se comprendre les uns les autres et moins encore d'appliquer une action concertée dans nos pays respectifs.

C'est pourquoi nous vous invitons instamment à nous exposer vos vues sur les questions abordées dans la présente étude du thème, en commençant par votre conception personnelle de "l'éducation pour une communauté mondiale".

Comment concevez-vous qu'une "communauté mondiale" puisse être fondée sur des facteurs tels que les exigences de la nation et les croyances politiques, religieuses, morales, scientifiques, économiques ou autres ou sur des approches empiriques et pragmatiques (ce qui est et ce qui peut être) de la part d'individus et de groupes. Dans la présentation du thème à l'Assemblée de 1975, nous nous sommes efforcés d'analyser certaines des conceptions d'une communauté mondiale qui avaient été mises au premier plan dans le passé.

Aujourd'hui, nous sommes confrontés à la plus récente de ces conceptions, celle du Nouvel ordre économique préconisé par la session spéciale de 1975 de l'Assemblée générale des Nations Unies. Nous constatons que dans le but de réaliser cette conception, sur le plan pratique, de nouvelles forces sont entrées en jeu et l'équilibre des pouvoirs s'est modifié d'une façon qui risque de compromettre l'idée même de communauté mondiale que se fait chacun d'entre nous. Il serait intéressant de savoir si cette conception influe sur l'idée que vous vous faîtes de l'éducation pour une communauté mondiale et, dans l'affirmative, de quelle manière.

2. Le rôle de l'éducation

Dans cette section, nous allons voir dans quelle mesure et de quelles façons les enseignants peuvent contribuer, individuellement et collectivement, à la promotion d'une communauté mondiale (au sens où elle est conçue à la section 1).

La question la plus fondamentale qui se pose ici est peut-être de savoir si l'éducation doit, et dans l'affirmative, si elle peut assurer la réalisation d'une conception internationale particulière quelle qu'elle soit (par exemple, la communauté mondiale), et plus précisément dans ses aspects politiques, technologiques et économiques.

Peut-elle le faire ou doit-elle se concentrer sur la promotion de la capacité de comprendre et de raisonner en tant que bases essentielles d'évaluation et de surveillance des facteurs politiques, technologiques et économiques au service des conceptions internationales ?

En dispensant une éducation pour une communauté mondiale, les enseignants doivent-ils et peuvent-ils proposer une seule et unique solution aux problèmes internationaux ? Ou peuvent-ils et doivent-ils ne rien faire d'autre que de promouvoir chez les élèves des approches conceptuelles (par exemple, en leur apprenant à réunir tous les éléments de fait avant de porter un jugement), qui risquent de conduire à des solutions multiples et peut-être même contradictoires ?

Revenant à la section 1, y a-t-il contradiction dans les termes et, par conséquent, impossibilité dans la pratique de dispenser une éducation pour une communauté mondiale lorsque l'on favorise la reconnaissance des différences culturelles (et, par conséquent, d'approches divergentes à l'égard de toutes les questions) ?

3. Implications pratiques pour le programme éducatif

Si tels sont la conception d'une communauté mondiale et le rôle de l'éducation en vue de sa promotion, nous pouvons nous demander, dans cette section, quelles en sont les implications pratiques pour le programme éducatif ?

Quelles mesures ont-elles été prises, et quelles autres mesures devraient-elles être prises, par exemple, dans votre système national d'éducation afin d'éliminer les préjugés et les stéréotypes nuisibles de la vie scolaire, de l'enseignement et du matériel didactique ?

Quelles mesures sont-elles ou doivent-elles être prises dans le cadre du système d'éducation pour améliorer la communication internationale grâce à une meilleure connaissance et une meilleure compréhension de la langue et de la culture des autres peuples ?

Quelles mesures sont-elles ou doivent-elles être prises dans la formation des enseignants pour les préparer à mettre en oeuvre des programmes d'éducation pour une communauté mondiale?

L'éducation pour une communauté mondiale doit-elle être une matière séparée ou une inspiration qui se fasse sentir dans tous les programmes d'éducation ?

4. Succès et échec

Différents enseignants, à titre individuel, ont dispensé une éducation pour une communauté mondiale sous des formes nombreuses et diverses et une documentation considérable, produite ces dernières années, indique les succès et les échecs, les expériences enrichissantes ou frustrantes des divers programmes. Pour évaluer cette diversité, nous souhaitons que vous répondiez aux questions ci-après :

Quels sont les programmes qui ont eu du succès dans votre pays en ce qui concerne leur incidence tant sur les élèves que sur l'ensemble du système et du processus éducatifs ?

Pour quelles raisons les programmes ont-ils échoué ou n'ont-ils eu qu'un succès limité ?

a) insuffisance de la préparation donnée à l'enseignant pour résoudre les difficultés qui apparaissaient ?

b) résistance des familles aux méthodes appliquées par les enseignants ou au contenu des programmes ?

c) exclusion des questions d'actualité de la liste des matières à examen ?

d) compréhension des questions exigeant des élèves une trop grande maturité ?

e) autres raisons ?

Avez-vous constaté que des préjugés nationaux ou locaux aient empêché des enseignants de dispenser une éducation pour une communauté mondiale (a-t-on dit par exemple : "les enseignants devraient avoir des préoccupations plus limitées") ou, au contraire, les enseignants ont-ils été accusés d'avoir des préjugés (a-t-on dit, par exemple : "les enseignants n'ont qu'une conception limitée d'une communauté mondiale")?" Comment avez-vous réfuté ces arguments ?

5. Processus politique

Dans cette section, nous demandons quelle est la relation entre le processus politique * et la nature, ainsi que le succès ou l'échec, de l'éducation pour une communauté mondiale.

Le succès de la mise en pratique de n'importe quel programme d'éducation pour une communauté mondiale dépend-il dans une large mesure de la nature du processus politique dans lequel il a été conçu ? Avez-vous mis en pratique des programmes conçus dans des pays ayant des processus politiques similaires ou différents ? Ont-ils réussi ?

Le succès de l'application de tout programme d'éducation pour une communauté mondiale dépend-il davantage de la nature du processus politique dans lequel il est mis en pratique ? La conception socio-politique dans le cadre de laquelle fonctionne le système d'éducation de votre pays encourage-t-elle la pratique de l'éducation pour une communauté mondiale?

Dans l'éducation pour une communauté mondiale, quelle est, par rapport à celle des autres facteurs sociaux et politiques, l'incidence de l'attitude individuelle des enseignants sur l'attitude à long terme des élèves ?

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* Le processus politique a été défini par l'Assemblée 1975 de la CMOPE de la manière suivante : "Les voies et moyens par lesquels les décisions sont élaborées et mises en oeuvre, à tous les niveaux de la société, par les individus, les groupements ou les instances gouvernementales".

Dans le cadre de cette conception de l'éducation, jusqu'à quel point chacun des enseignants est-il tenu ou a-t-il l'interdiction, est-il encouragé ou découragé de présenter les faits d'une situation mondiale qui est peut-être sensible pour ce qui concerne leurs gouvernements ?

Dans votre pays, l'opinion courante concernant le rôle des enseignants dans le processus politique les empêche-t-elle ou les encourage-t-elle à dispenser une éducation pour une communauté mondiale? Les enseignants ont-ils été accusés d'être trop progressistes dans leurs vues concernant des questions internationales telles que les droits de l'homme et, par conséquent, d'être portés à la partialité sur le plan politique ?

B

1. Coopération internationale

La CMOPE a cherché à édifier une communauté mondiale dans le cadre de la profession enseignante afin de contribuer à l'instauration d'une communauté mondiale globale. A cette fin, la structure de la CMOPE repose sur certaines formes acceptées de coopération, dont les suivantes :

a) une Assemblée annuelle ouverte à la participation de tous les membres avec un système de vote proportionnel à échelle mobile (qui donne un certain avantage aux membres les plus petits);

b) un programme exécuté par le secrétariat et fondé essentiellement sur des activités régionales afin de répondre aux besoins des régions dans le cadre de certains objectifs globaux;

c) la promotion des intérêts des enseignants et la participation de leurs représentants aux débats internationaux sur l'éducation et les conditions de travail.

Quel a été le succès de cette structure ? Comment avez-vous élargi la base de la communauté mondiale en tenant vos membres au courant de l'action internationale préconisée en leur nom ?

Dans quelle mesure le concept de coopération internationale mis en pratique par la CMOPE est-il valable et quels sont les désirs de vos membres dans ce domaine ?

Dans le but de promouvoir une communauté mondiale, quelles devraient être les priorités de la CMOPE l'année prochaine : formation des cadres; représentation internationale; coopération régionale autonome; promotion d'objectifs politiques, tels que les droits de l'homme, la protection de l'environnement, la paix mondiale; ou autres priorités ?

2. Processus politique

Reprenant l'analyse du rôle "politique" de la CMOPE en fonction

des résolutions de l'Assemblée de 1975 sur "l'éducation et le processus politique", nous vous posons les questions suivantes :

Jusqu'à quel point les actions de la CMOPE devraient-elles se fonder sur des concepts idéologiques, sur une attitude de neutralité ou sur certains principes de base qui devraient être appliqués judicieusement dans les cas individuels (comme pour le moment) ?

Jusqu'à quel point la position adoptée par la CMOPE à l'égard d'une question particulière devrait-elle être conditionnée ou déterminée par les vues de l'organisation nationale concernée ?

La CMOPE devrait-elle jouer un rôle "politique" en préconisant certaines conceptions au niveau international et en insistant auprès des Nations Unies et de ses institutions dans une direction analogue ? Une telle approche aiderait-elle ou entraverait-elle la promotion d'une communauté mondiale?

3. Rôle éducatif

La CMOPE devrait-elle jouer un plus grand rôle éducatif en expliquant les réalités internationales, politiques, sociales ou économiques à ses organisations membres ?

La CMOPE devrait-elle s'occuper de la préparation de matériels éducatifs à orientation internationale visant à l'instauration d'une communauté mondiale?

* * * * * * * *

EL CUESTIONARIO

A. 1. Premisa: Concepto de una Comunidad Mundial

Al estudiar el tema "educación para una comunidad mundial" nos parece que una premisa esencial es determinar lo que queremos decir con "una comunidad mundial". ¿Queremos decir que la educación debería ayudar a desarrollar comunidades plurales cuyos conocimientos, intereses, tolerancias, valores, perspectivas (etc.) sean tan mundiales en su alcance como sus medios de destrucción, comunicación, influencia política y económica (etc.) son ahora? En otras palabras, ¿buscamos una comunidad de comunidades en que puedan todos ser diferentes pero que todos conozcan las diferencias de los demás y las respeten?

Por otra parte, ¿es único nuestro concepto de "una comunidad mundial" en cuanto a que comprende un orden mundial, un número de valores, creencias, intereses (etc.) compartidos en todo el mundo para producir un conocimiento y actitud mundial. En otras palabras, ¿buscamos una comunidad mundial que supere las diferencias entre comunidades particulares

La diferencia entre esos dos significados del tema puede ser aclarada si hacemos referencia a dos definiciones importantes de "comunidad" que da el Diccionario Mundial de Lengua Británica:

1) Las personas que residen en una localidad y están sometidas a las mismas leyes, tienen mismos intereses, etc.; un organismo político sea población, pueblo, ciudad, o estado; en consecuencia, el público; la sociedad en general.

2) Identidad o verosimilitud: como comunidad de intereses.

En el contexto de "educación para una comunidad mundial" esos dos aspectos pudieran no ser mutuamente exclusivos. O, ¿lo son? ¿Existen verdaderamente valores mundiales significativos que puedan resistir la prueba de una investigación honesta de las diferencias entre comunidades? ¿Puede una apreciación real de las diferencias entre comunidades justificar el estudio de valores mundiales que se siente realmente que superan esas diferencias?

Todo esto puede parecer abstracto. Sin embargo, nos parece, por el contrario, que discutir esos asuntos en un fórum mundial de maestros es una premisa esencial para darnos cuenta de lo que "educación para una comunidad mundial" es, y lo que puede lograr. Si no hemos elucidado esas cuestiones fundamentales a un nivel internacional, resturán pocas esperanzas de comprendernos mutuamente y aún menos esperanzas de aplicar una acción concertada en nuestros respectivos países.

Por lo tanto, los invitamos sinceramente a que manifiesten sus puntos de vista sobre los asuntos que suscita este estudio del tema, empezando con la forma en que ustedes conciben que deba ser "educación para una comunidad mundial".

¿Cómo pueden ustedes imaginar una 'comunidad mundial' que se base en factores que incluyan exigencias nacionales; creencias políticas, religiosas, morales, científicas, económicas o de otra clase; o enfoques empíricos, pragmáticos (lo que son y pueden ser) por individuos y grupos. La Introducción al Tema, presentada a la Asamblea de 1975, se esforzó en analizar algunos conceptos de una comunidad mundial que ya han sido promovidos en el pasado.

Hoy nos enfrentamos con el último de esta serie - el Nuevo Orden Económico pretendido en la Sesión Especial de 1975 de la Asamblea General de las Naciones Unidas. Para hacernos cargos de este concepto, vemos nuevas fuerzas en gestión y cambios en la balanza del poder que podrían chocar con las ideas de una comunidad mundial que todos y cada uno de nosotros mantenemos. Sería muy interesante saber si este concepto ejerce influencia en vuestras ideas de educación para una comunidad mundial y, si la respuesta es afirmativa, en qué forma.

2. Función de la Educación

En esta sección preguntamos hasta qué punto y en qué forma pueden los maestros, individual y colectivamente, contribuir a la promoción de una comunidad mundial (como se expresó en la sección 1).

Tal vez la cuestión más fundamental que se plantea es si la educación podría (y lo puede) asegurar la

realización de cualesquier conceptos internacionales particulares (es decir, 'comunidad mundial') especialmente con respecto a sus aspectos políticos, tecnológicos y económicos.

¿Podría hacerlo así o debería enfocar sus actividades a promover la capacidad de comprender y de razonar como las bases esenciales para la evaluación y control de los factores políticos, tecnológicos y económicos al servicio de conceptos internacionales.

Al educar para una comunidad mundial, ¿podrían y pueden los maestros proponer respuestas sencillas a los problemas internacionales? O, ¿pueden y deberían ellos no hacer más que promover enfoques conceptuales en los estudiantes (por ejemplo, recoger todos los hechos importantes antes de formular juicios), que podrían abarcar múltiples respuestas y hasta contradictorias.

Retrocediendo a la sección 1, ¿es ella una contradicción en términos, y por tanto una imposibilidad en la práctica, el educar para una comunidad mundial promoviendo el reconocimiento de las diferencias culturales (y consiguientes enfoques diferentes a cada asunto)?

3. Implicaciones Prácticas para el Programa de Educación

En esta sección preguntamos, dado el concepto de una comunidad mundial y la función de la educación en su promoción, ¿cuáles son las implicaciones prácticas para el programa de educación?

Por ejemplo, ¿qué medidas se han tomado y qué medidas adicionales podrían tomarse en vuestro sistema de educación nacional para eliminar el prejuicio y estereotipos perjudiciales tomados de la vida escolar, enseñanza y materiales educativos?

¿Qué medidas se han tomado o podrían tomarse dentro del sistema educativo para mejorar la comunicación internacional a través de un mejor conocimiento y comprensión de los idiomas y culturas de otros pueblos?

¿Debería ser la educación para una comunidad mundial una materia separada o podría ser algo que se difundiera en todos los programas de educación?

4. Exito y Fracaso

Los maestros individuales han educado para una comunidad mundial de maneras muy diferentes y, considerable documentación, producida en años recientes indica los éxitos y los fracasos, experiencias satisfactorias o frustradas de los programas individuales. Para evaluar esta diversidad buscamos vuestras respuestas a las siguientes preguntas:

¿Qué programas han tenido éxito en vuestro país en términos de su impacto tanto en los estudiantes como en el sistema y proceso educativo en general?

¿Qué es lo que ha causado que los programas hayan fracasado o hayan tenido un éxito limitado?

a) falta de preparación de los maestros para manejar los asuntos en cuestión?

b) resistencia de los padres a los métodos de los maestros o al contenido de los programas?

c) exclusión de los asuntos de actualidad de las materias de examen?

d) comprensión de que los asuntos involucran mucha tergiversación en los estudiantes?

e) otras causas?

¿Han encontrado ustedes que el prejuicio nacional o local obstaculiza el trabajo del maestro que educa para una comunidad mundial" (por ej."los maestros deberían tener intereses más limitados") o, por el contrario, ¿han sido acusados de prejuicio los propios maestros (por ej. "los maestros se limitan a sus conceptos de una comunidad mundial")? ¿Cómo han contrarrestado ustedes estos argumentos?

5. Proceso Político

En esta sección les preguntamos acerca de la relación entre el proceso político* y la naturaleza y éxito/fracaso de la educación para una comunidad mundial.

¿Depende mayormente la práctica satisfactoria de cualquier programa de educación para una comunidad mundial de la naturaleza del proceso político en que se concibe? ¿Han puesto en práctica ustedes programas concebidos en países con procesos políticos similares o diferentes? ¿Tuvieron ellos éxito?

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* proceso político definido por la Asamblea de la CMOPE de 1975:
"el modo y manera por los cuales se toman decisiones y se aplican a todos los niveles de la sociedad, en el plano individual, colectivo o gubernamental".

¿Depende más la práctica satisfactoria de cualquier programa de educación para una comunidad mundial de la naturaleza del proceso político en que se practica? ¿Estimula el concepto socio-político dentro del cual opera el sistema educativo de vuestro país la práctica de la educación para una comunidad mundial?

Al educar para una comunidad mundial, ¿qué efecto tiene la actitud de los maestros individuales sobre la actitud a largo plazo de los estudiantes, si se la compara con otros factores sociales y políticos?

Dentro del marco de este concepto de la educación, ¿hasta qué punto se requiere o prohibe, estimula o se desalienta a los maestros a que presenten los hechos de una situación mundial que pueda ser delicada en lo que se refiere a vuestro propio gobierno?

En vuestro país, ¿inhibe o estimula su enseñanza para una comunidad mundial el prevaleciente punto de vista de la función del maestro en el proceso político? ¿Han sido los maestros acusados de ser demasiado "progresistas" en sus opiniones sobre asuntos internacionales tales como los derechos humanos y por ello de ser políticamente" parciales?

B. Además de poner de manifiesto las opiniones de los miembros nacionales sobre el tema, se espera, mediante esta encuesta, fomentar la evaluación constante de la función de la CMOPE en promover una comunidad mundial. Buscamos, por lo tanto, vuestras respuestas a las siguientes preguntas:

1. Cooperación Internacional

La CMOPE se ha esforzado en construir una comunidad mundial dentro de la profesión docente como una contribución a la comunidad mundial en general. Con este fin, la estructura de la CMOPE se ha fundamentado en ciertas formas aceptadas de cooperación que incluyen:

(a) una Asamblea anual abierta a la participación de todos los miembros y un sistema de votación proporcional de escala móvil (dando alguna ventaja a los miembros más pequeños);

(b) un programa aplicado por la secretaría que se basa primordialmente en las actividades regionales, respondiendo a necesidades regionales dentro de la estructura de ciertos objetivos mundiales.

(c) la promoción de los intereses de los maestros y la participación de representantes de maestros en discusiones internacionales sobre educación y condiciones de trabajo.

¿Hasta qué punto ha tenido éxito esta pauta? ¿En qué forma han ustedes ampliado la base de la comunidad mundial manteniendo informados a sus miembros de la acción internacional promovida en su nombre?

¿Cuán válido es el concepto de cooperación internacional practicado por la CMOPE y cuáles son los deseos de vuestros miembros en este sector?

Al fomentar una comunidad mundial, ¿cuáles deberían ser las prioridades de la CMOPE en años venideros: formación de dirigencia; representación internacional; cooperación regional autónoma; promoción de objetivos 'políticos' tales como derechos humanos, protección del medio ambiente, paz mundial; otras prioridades?

2. Proceso Político

Al analizar adicionalmente la función 'política' de la CMOPE a la luz de las resoluciones de la Asamblea de 1975 sobre "El Maestro y el Proceso Político":

¿Hasta dónde deberían las actividades de la CMOPE basarse en conceptos ideológicos, una posición neutral,

o ciertos principios básicos que se aplicarían juiciosamente en casos individuales (como actualmente)?

¿Hasta dónde debería la posición de la CMOPE en cualquier caso individual ser condicionada o controlada por opiniones de la organización nacional interesada?

¿Debería la CMOPE desempeñar una función 'política' promoviendo ciertos conceptos a nivel internacional, y ejerciendo presión sobre las Naciones Unidas y sus Organismos en sentido similar? Dicho enfoque, ¿ayudaría u obstacularizaría la promoción de una comunidad mundial?

3. Función Educativa

¿Cumpliría la CMOPE una función más "educativa" al explicar a las organizaciones miembros las realidades internacionales, políticas, sociales y económicas?

¿Debería la CMOPE interesarse en la preparación de materiales educativos internacionalmente orientados y encauzados hacia una comunidad mundial?

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BANGLADESH

• Bangladesh College Teachers Association

In the context of the dismal picture of clashes and conflicts of ideas and ideologies, the role of education and educators has assumed a new dimension. Teachers all over the world form one community with oneness in pursuit and purpose - the well-being of mankind.

In the strife-torn present world, the right to education is like the right to life, liberty and property. In order to bring about intellectual, mental, emotional and moral development of the community, education is a dire necessity. On the one hand, education is a precursor to the development of a community and on the other hand it instills an urge, a feeling, an inspiration and a will and determination into the developed communities to think of and come forward with measures of aid and assistance to lift the spirit and enthusiasm of the developing and under-developed countries of the globe at large. It is a fact that developed societies will germinate and herald the call for an integrated global community.

The main theme of education for a global community should mean the purpose to open up the life of a community to everything that is in the world and thus allow it to add its gifts to the total life of the global community.

The edifice of this global community will come to stand on the unity of the communities and their feeling and mutual respect. Each community has its own philosophy of tradition which lies at the heart of its social structure, one which not only provides the working plan for a system of government but which provides the moral and social energy. It teaches its people how to deal with practical issues in their own line of thinking. It further inspires its people to think of a great community, a community based on social justice, generosity of spirit, boldness of action and imagination and mental respect. From the bounds of this particular community, the spirit transcends towards a bigger one, a global community, a new world order. This pragmatic philosophy calls for breaking with social ideas of the old world and building a new order on truly egalitarian lines. This philosophy is imperical, liberal, pragmatic, experimental, evolutionary, pluralistic and democratic in nature.

• Non-member organisation applying for membership at 1976 Assembly.

This also means that the old and the new ideas and values should stand side by side and admit the comparison and the historic glories and traditions of the old order should be compensated for by the rich possibilities of the new era.

Today this is the authentic sound, the timely sound we believe, originated in and appreciated by the developed nations like the United States of America, United Kingdom, the Federal Republic of Germany, Canada and France. A leadership is needed at this hour to voice the theme throughout the world. This leadership should be weighted in favour of education for a global community that very well speaks of a better world characterised by peaceful co-existence, effective and productive learning, harmonious growth and development of the different parts of the world.

The optimism of the progressive thoughts stated above should form the central source of achievements of WCOTP and under its effective guidance, co-operation, aid and assistance each community or nation should evolve out a free and democratic education - free from authoritarian control operated by citizens and dedicated towards building a base that would serve as a monument to the democratic values and ideas of the new society founded in a new world.

But it is a hard fact that the picture in developed and under-developed countries is not the same. Many of the educational plans in developing countries remained unfulfilled for reasons, we believe, best known to all of us. The situation demands that the developing and under-developed countries should be helped to develop and keep pace with modern advance and technological progress. When we talk of educating the youth, we not only mean to educate the American or the English or the Bangladeshi youth. On the contrary we mean to educate all the youths of the globe. So the practical issues underlying the theme of the global community and the real issues of the world of the twentieth century have to do very much with establishing educational institutions, teaching the ignorant, giving productive work to the unemployed, using knowledge of science and technology for human welfare and progress. In other words if a particular people or nation or community is ignorant, what they need is knowledge. If they have not learned to learn, if their environment has crushed their curiosity, if they are culturally under-nourished, if their vocabulary is under-developed what they need is teaching which is lively, vigorous and productive; if their test scores are low they need a teacher; if their teachers of the day are incompetent they need better teachers for the future.

Ours is an under-developed country with a broken economy. The country has not yet finished bearing the brunt of the war-ravaged economy. What is more, during the liberation war the educational institutions, libraries and laboratories and all other equipment

were either demolished or burnt to ashes. In fact we had to start our national reconstruction virtually from nothing. While the people of advanced countries are thinking of scientific and technological progress and achievements and of high ideas of life and education for mankind, we people of under-developed societies are afflicted with hungry bellies. When people of developing communities are thinking of decent and luxurious life, we people of under-developed countries of Asia, Africa and Latin America are to remain busy in solving the basic problem of our life, like food to the hungry, shelter to the destitute, clothing to the naked and medicine to the sick and dying. In such an adverse situation, you can easily wonder if it would be wise for us to think freely about education for a global or even a national community.

Despite all these odds and difficulties, we the teaching community of Bangladesh have been striving ceaselessly to bring about effective reforms in our education and to create a national regeneration. It would be of special mention that the system of education that we had to work with was an alien one and not our own. It was thrust upon us by the colonial rulers of the past only to fulfil their vested interests. Thus the division between educational institutions and their employees, government and non-government, with the resultant variation in facilities, privileges, status and service conditions and salaries still persists in our country. Such a distinction is an impediment to healthy academic growth and hindrance towards our national objectives. The Bangladesh College Teachers Association, being conscious of its bad effects and repercussions, and in the interest of uniformity in education and for harmonious growth and development of our national outlook and right type of attitude towards life has taken a courageous stand to put an end to this unjustified distinction and discrimination.

It is easily understandable that with an illiterate mass no country can prosper and democratic ideas and values cannot thrive. It is a fact that more than 80% of our population is illiterate. This is really a national concern for us all. In order to remove this drawback from our body politic we are sincerely trying in this direction. Private and voluntary initiative for educating our illiterate adult men, women and children, especially in the rural areas, are needed and encouraged by the government. In short, there is a growing and wide-spread understanding among all that without education a citizen cannot act responsibly and without responsible citizens the nation cannot prosper.

It is gratifying to note that some of the U.N. agencies like UNESCO, UNICEF, UNDP for Bangladesh, the U.S.-Aid, and other philanthropic organisations are helping and co-operating with our Government in various ways for the removal of illiteracy - the cancer of our social progress and prosperity. We also note with

satisfaction the valuable help and assistance we are getting from the Arab and other Muslim countries. We need more foreign aid and assistance in order to build our society on a sound footing and to undertake countrywide programmes. It is very much in the minds of our literate people that a crusade is to be declared against illiteracy and ignorance of our masses and prospective plans and programmes should be chalked out for the purpose without delay.

The Bangladesh College Teachers Association feel it an obligation to embark on a broad-based plan and programme for mass education, but the stern realities around us, the extreme financial stringency coupled with population explosion rendered the implementation of our sincere efforts in this direction almost impossible. To plan programmes without adequate financial support and backing will be tantamount to utopianism. This is not only a picture of our country alone; this is true in other developing and underdeveloped countries. So to serve the backward and illiterate societies and to make education really purposeful we would make a fervent appeal to WCOTP to arrange help from the world body and its specialised agencies. In short, WCOTP, in co-operation with other international organisations, should take leadership in this yeomen's service, a gigantic task that will usher in a new era through the implementation of the programmes for the eradication of illiteracy and ignorance and other associated evils from the under-developed countries of Asia, Africa and Latin America and thereby make life in the global community fuller, brighter, higher and greater.

In order to make the idea "Education for a Global Community" a success, we humbly make the following suggestions:

There may be World Education Bureau which may be treated as the highest body in this realm. It will co-ordinate the activities and tabulate the research works of the different bodies down to national levels. It can also direct the research works and recommend the area or areas where the works underlying the programmes should be more intensified. Its other specific duties shall be determined by the executive body of WCOTP.

Secondly, there shall be Regional Education Bureaus for Asia, Africa, Europe and America to be entrusted with the overall activities under the programme. These bureaus will compare educational systems of countries within their respective jurisdictions and formulate policies as to how education can be utilised for world peace and progress. These bodies will recommend granting of financial assistance to the poor and needy nations for educational development of their country, and for improvement of and bringing about renovations in their vocabularies, dialects and for nourishing the under-nourished cultures and environments.

Thirdly, there shall be the National Education Centre to

focus international attention to the national problems in education. These will maintain constant liaison with regional bodies and apprise them of their needs and requirements.

Here we feel tempted to give you a picture of our country's endeavours for the promotion of education for a global community. Ours is a poor but free society and the socio-economic-political process working in our country is in no way a hindrance towards reaching the goal. On the contrary, the processes are such as to accept ideas or values beneficial to our national interest in keeping with international peace, progress and humanitarianism.

We believe, in fostering education for a global community, the WCOTP should bear in mind two things: human rights and international peace. The enhancement of human dignity and the attainment of world peace should be the priorities in its course of action. In this respect we are glad to note that WCOTP, maintaining close liaison with the U.N.'s specialised agencies and other teachers' organisations like IFFTU, FISE, WCT has already given proof of its laudable role and what we expect at the moment is that its activities should be more intensified.

Again for the purpose of effective truficing the idea of the global community from one country to another and bringing about proximity of understanding amongst the different nations more and more educational seminars, Symposias, educators good-will missions and conferences should be held frequently on international, regional and national basis.

Through our mutual love and feeling we are making this big world into a small family. So as members of the world family, we should not expect the progress and prosperity of some nations only; what we should reasonably expect is that the whole world should progress and thrive uniformally. And vigorous efforts should be taken in this respect just now if we want a world free from clashes and conflicts and rivalries, and where our future generation can live in peace and calmness of mind.

CANADA

Canadian Teachers' Federation

To function, all formal education rests within and is contained by institutional structures - policy-making, administrative, professional ... designed and intended to serve the purposes for which education is endorsed and supported by society. When any new element appears that challenges either the objectives or the procedures, resistance can be expected.

The concept of education for a Global Community is endorsed by the Canadian Teachers' Federation. To translate accepted theory into successful practice must engage the thoughtful attention of educational leaders. The goal should be to remain consistent with present educational objectives; to examine the realities of the world in which we now live from the standpoint of these objectives, rather than to urge teachers to consider some 'direction' in the guise of something new. Within the Canadian context, at least, to declare "Education for a Global Community" as a new objective for Canadian education would be false and disruptive. On the other hand, to state that this objective is understood, accepted and widely applied, would be untrue. The objective can be identified in each province's statement of the purposes of its educational system - but one has to look for it rather carefully and existing curriculum guidelines do not appear to give the objective much emphasis, priority or direction.

The early settlers of Canada decreed that education should be provided for all. This decision was made some years before the founding nations, Britain and France, committed themselves to universal education. The search for better conditions for living which brought these settlers to Canada and the rugged conditions they experienced when they arrived, no doubt gave impetus to this early commitment even though the full educational implications of the term "education for all" were not understood. Canada has remained true to this early commitment through the years. As the nation developed it became apparent that there were serious disparities between the educational opportunities existing in urban areas and those available in the less populated districts of our country. It also became apparent that the future strength and welfare of our country required a full understanding of the dependency and interdependency of all Canadian peoples and that appropriate efforts were necessary to achieve true nationhood - one people made up of French and English, rural and urban, immigrants and native peoples.

Concurrent with this emphasis were developments at the national level which indicated Canada's resolve to be a participating member of the world community. The fact that this participation has been increasing at a time when constraints have been applied to purely national activities, should surely suggest to Canadian educators that Canada is aware of the meaning and importance of Global Development.

Within this Canadian context, is it not reasonable for Canadian educators to focus upon the concept of the world community made closer than ever to us by recent conditions and events? Must we not seek to achieve a true awareness of our dependence and interdependence, one upon the other, one nation with another nation and each national with all other nations? Must we not strive, in our schools, to assist in the development of people who are more alive, more human, more sensitive, more knowledgeable, more hopeful and more committed to change in the global context? This will be an educational approach which will be understandable and readily acceptable by Canadians for they are still so close to the realities of a developing and constantly enlarging community of interlocking interests and needs and responsibilities.

It <u>is not</u> considered desirable that the teacher predetermine whether a working definition of a Global Community means that we are seeking "a community of communities which may all be different but which will be aware of and respect the others' differences" or conversely, "global community in the singular, insofar as it involves <u>a</u> world order, <u>a</u> number of values, beliefs, concerns, etc. shared throughout the world to produce a global awareness and outlook." These are, of course, important and integral questions. The best teacher will ask the questions or will see that they are asked, and will provide the opportunities for students to examine each of them critically with the help of a wide range of available and reliable information. Education should never be indoctrination, and education for Global Development will likely require better or different responses from those which are being made today. Educators are always optimistic that their efforts may help to produce a future generation better able to cope with major problems and more likely to provide more successful responses to them.

Instead of trying to develop a concept of a Global Community, an exercise beyond the capabilities of most, let us instead identify conditions in the world today which make Canadian education irrelevant if it is seen to be purely nationalistic in its approach. It is the contention of this paper that to meet the needs of Canadian youth implies and includes an equal concern for meeting the needs of all youth in the world wherever they may live. The directions of education for the future must include seeking conditions necessary for universal civilised living.

The teacher needs to be better informed and more aware of the global issues; the teacher needs to understand the implications of these issues for education and the teacher must plan suitable learning environments for students to become aware, to examine, to assess critically, to substitute understanding for prejudice, acceptance for discrimination, and to develop the thinking skills required for the future. The ultimate goal of teaching is to develop students fully able to assume their respective roles as Canadian citizens resident in a global village.

It has been stated earlier that it is difficult and perhaps impossible to conceptualise the Global Community as it will become or even as an individual would hope it would become. Conditions in the world today, which so many world leaders have brought to the attention of educators, are readily identifiable and are certainly less debatable than the concept, Global Community. A brief statement of these conditions should suffice to make legitimate the careful attention of educators to the educational implications of world conditions which impinge upon the lives of every citizen in the world and which will affect, in increasing measure, all future generations.

Mr. Wilmer Kingsford, President of the Management Institute for National Development, [1] has written:

> Global Development is a new, educationally valid and instructionally viable concept, centered on mankind in a global context. The concept recognises the commonalities and interdependence of societies and the intricate web of global systems, both man-made and natural, which are determining the several fates of these societies, sometimes beneficially but as often harmfully. The linkages of global societies, through communication, transportation, commerce, technology, finance, politics and intellectual exchange, require both understanding and changes of attitude, if the historic competition between sovereign states is to be modified into a more rational and more widely beneficial way of co-habiting this planet.
>
> It is becoming impossible for each national society, even the most favored, to continue to assume that it remains fully sovereign, to continue to act exclusively in its own self-interest, and to continue to ignore or oppose the aspirations of other societies. Sovereignty and independence are patriotic, comforting words interlacing most political oratory, but how sovereign and how independent is any society that cannot determine the value of its own money, that

cannot insulate food prices from international pressures, that cannot legislate conditions applicable to its major industries when half their operations are ex-territorial? Is a society sovereign that cannot protect its members from the inflow of harmful drugs or the outflow of jobs to lower cost locations?

The purpose of Global Development Studies is to help students see themselves and their society as an inseparable part of the global community of societies and to accept their inescapable responsibility for the welfare of the global community. By "see", two objectives are involved. One is to intellectually see, to understand with cognitive depth the realities of global systems, interdependencies and imbalances. The other is to conceptually see, to develop conscious attitudes toward one's own beliefs and conceptions, and toward the beliefs and conceptions of others.

By "accept" the objective extends much further than charitable concern or a guilt feeling toward the less fortunate. The problems of food supply and nutrition, of environmental use and abuse, of educational and employment opportunities or their lack, of population trends, of rapid political, social and economic change are problems which will confront today's students throughout their adult lives. These problems cannot be ignored or quarantined, and if they are to be dealt with wisely, they had best be studied and at least partially understood.

Developing knowledge about the world, attitudes toward oneself and others, and responsibility for matters directly affecting one's life and work -- these objectives do not sound very novel or irrational. Yet the global perspective is not developed in the overwhelming majority of schools and colleges; instead the national perspective and the national self-interest dominate the classrooms and lecture halls, both overtly through such courses as civics, history and politics and more subtly, but just as tellingly, throughout the balance of the humanities and sciences. Explicitly or implicitly, the consistently reinforced attitude is one of national chauvinism, even though global forces are of compelling proportion and even though these forces and their attendant problems cannot be understood, governed or modified through national instruments and national biases.

Global Development Studies asks both students and

faculty to accept the world as it has become and will increasingly become; systematised, interdependent, integrated and inescapable, rather than the world that once was: isolated, independent, sovereign realms of unassociated political entities. The implications of change in both attitude and knowledge contained in this concept may be considered revolutionary, but in the best, most constructive sense of the word.

A simple analogy for Global Development Studies is the bicycle wheel, a unique invention of extraordinarily imaginative design. Unlike other wheels where the spokes join the hub with the rim in radial symmetry, the spokes of a bicycle wheel are angled so that each crosses five other spokes between hub and rim. In a thirty-two spoke wheel, therefore, there are nearly three hundred cross-overs, and yet the result is a unity of strength and purpose. In similar fashion, global comprehension must include multiple cross-overs of specific knowledge areas, each intrinsic to itself but interdependent with the others.

The Role of Education

Canadian schools exist, with public support, to provide a planned environment in which Canadian children and youth may prepare and be prepared for their lives as contributing citizens. Aims and objectives of schooling are changed, modified or reworded from time to time but always for the purpose of encouraging curricula approaches deemed likely to prepare students for the world in which they will reside as adults. This is the over-riding purpose of our schools today and it has always been so.

The words "for the world in which they will reside" have become significant. The 'school leavers', the 'out-of-school' youth throughout the world provide stark evidence of educational approaches which seem to have contributed to the preparation of youth for a world which no longer exists or which has never existed. In some developing countries we encounter numerous young people for whom a little education appears to have done more harm than good because the economy provides none of the opportunities which even a modestly educated person craves.

Educators must forecast, plan with flexibility, implement and evaluate conditions and needs for future civilised living. Dr. Rodrigo A. Medellin, Director of the Educational Research

Centre in Mexico has written:

> Our planet has lately been described as a tiny spaceship wandering through the universe internally transformed into a global village through instant world-wide communications. The fate of all mankind and of each of its members has become increasingly interdependent. The process of development, probably the most important global feature of our time, can no longer be conceived as a national or regional phenomenon. At present, only a global approach to development and its problems is relevant and acceptable. And this comprehensive view of a world-wide process should be expeditiously introduced into educational curricula all over the world.

It is the role of education to attempt to prepare our children and youth for the world which will be theirs. Enough evidence is at hand for us to forecast and predict with some certainty that education today must prepare youth as Canadian citizens to live in and be equipped and motivated to contribute in a world which daily becomes smaller and smaller. It is the role of education to promulgate this message so that people understand it and accept it and leave our schools to practise it. One senior secondary school student has expressed it this way. "There is no evidence that human life can exist anywhere in the universe, other than on the planet earth. Each of the astronauts had only one chance for survival - a safe return to Earth. There is only one land mass upon which all human beings must live and from which the necessities of life must be derived. There is one sunlight, one atmosphere, one rain cycle upon which all life depends. We have inherited a place to live from those who lived before and we must pass it on to those who will live after or else destroy completely the only habitable environment for man."

Education must provide opportunities for students to develop those skills of inquiry, critical thinking, problem-solving which will enable them to understand and to accept the proposition that the needs common to the welfare of all mankind necessitates cooperative approaches to the resolution of world problems without necessarily imposing uniform patterns of behaviour or actions.

Practical Implications for the Educational Program

No comprehensive survey has been conducted in Canada such as was recently commissioned by Unesco/IFRED[2] FAO[3] in six European countries but it could be stated that the Canadian situation is similar to the findings of this study. Many

Canadian teachers, especially those who have had overseas assignments, have been influenced by their experiences and have in turn developed, and are using, programs in global development. However, there have been no concerted national attempts to identify or document this work or to communicate it to others. Many of these teachers have stated that they have introduced such innovative approaches at their own peril and, at best, have received little encouragement from school administrators. To the best of our knowledge no provincial ministry of education in Canada has issued any statement or published any curriculum guideline on Education for Global Development although here and there one finds reference to elements of it in such course outlines as Man in Society, Comparative Religions, and Ethical and Moral Education. Some urban school systems have recently given priority to multi-cultural edication as a result of the immigration of many peoples largely from the Caribbean and the Far East. While many Canadian universities have international programs, these have yet to be integrated into comprehensive offerings for those who wish to specialise in Global Development.

In Canada then, Education for Global Development has yet to be recognised as an educational priority and given the status, attention and support which a new educational priority requires. But encouraging initiatives can be identified in a number of provinces. In Ontario, for example, a joint committee of the Ontario Ministry of Education, the Ontario Teachers' Federation, the Ontario Educational Communications Authority and the Ontario Institute for Studies in Education has stated its aims and objectives as follows:

1. To encourage a greater concern for world development issues (awareness, understanding, sensitivity, participation, etc.)

2. To introduce the issues of world development into provincial curricula as an integral, rather than an incidental element of on-going programs (content and methodology)

3. To expand the Ontario effort to the national scene through communication and cooperation with other provincial groups and in cooperation with national groups such as the Canadian Teachers' Federation/ The Council of Ministers of Education/The Canadian Education Association.

Education in Canada is a provincial responsibility. The over-riding aim for all work must be to encourage and support the development of provincial programs within the provincial educational structure. It is recognised that many volunteers

and voluntary agencies have much to contribute. These resources too, can best be tapped through provincially developed strategies. A provincial committee serves as a back-up resource, a stimulator, a support mechanism to regional groups.

The Ontario committee is known as the Province of Ontario Development Education Committee. The committee believes that the purposes of Development Education can be achieved through the present curricula and that no attempt should be made to introduce yet another new and separate subject.

In its first year the committee has held one major workshop for teachers. The major workshop resource leaders were practising teachers and the curriculum project staff of the Ontario Teachers' Federation, an affiliate of the Canadian Teachers' Federation, provided the leadership for the conference. In 1976/77 this provincial workshop will be followed by at least four regional workshops, again under O.T.F. leadership, to provide further opportunity for Ontario teachers to understand the concepts of development education and to examine with other Ontario teachers programs of development education now in use in some Ontario schools. It is the belief of the committee that considerable work of this kind is required to communicate and extend the convictions of those who have already been 'converted'.

Further, the committee has initiated a newsletter service to Ontario schools (5 letters in 1975/76) dealing with the curriculum implications of development education and with examples of approaches being tried.

An authoritative and practical guideline or handbook on Development Education for each teacher in Ontario is seen to be necessary to give authority to the emphasis upon development education in the schools of Ontario and to provide guidance to teachers in implementing such programs. The preparation of such a statement will be a major activity of the committee in 1976/77. Accompanying the statement will be an annotated bibliography of easily available and recommended materials on development education.

The committee is serving as a central resource to individual teachers and to regional groups, providing assistance in securing resource materials and resource persons and in planning and conducting regional professional activities. Further, the committee serves in an advisory capacity to encourage the development of additional resource materials.

The Ontario work has been described at some length for it is believed that the most basic practical implication for an educational program in Global Development is to effect a strategy for provincial development and involvement which will assure that

Global Development becomes recognised, integral part of the educational program. Further, it is recognised that teachers express the need for experiences which will make them feel confident to undertake such work and that teachers want the back-up support which can be provided by guidelines, resource materials, and resource personnel.

The work of the many Canadian and international voluntary agencies is significant and relevant, but the impact of such work will not be felt by any significant number of schools or students until the convictions of a few become translated into stated provincial and national priorities in Canada.

Success and Failure

The only programs which have had a national impact to this date have been those which have provided opportunities for teachers and students to travel and to serve in other countries. Mr. Tom Lyons, a Canadian teacher, reported to the 1975 Canadian Teachers' Federation workshop, "For the past three years I have been teaching an experimental program at the senior secondary level. The course falls within the relatively new field of development education and is taught within the Geography department paralleling a traditional senior program. For two years I taught in the Eastern Caribbean. I became aware of the fundamental problems there and the types of relationships that existed between the more industrialised nations and the Caribbean. Returning to Canada, I felt that one of my roles should be to discuss with my students and others the relationships between us and the less developed nations. As a geographer, it seemed to me that the conditions of the worlds' societies and the linkages between them had a valid place in the Ontario curriculum. In addition, there seemed to be a great need, in the light of the world crisis (food, energy, economics, disparity in incomes, living standards) to promote international understanding. The increasing multicultural nature of Canadian society is a further factor encouraging development education programs."

A publication, "Teaching International Development", prepared as a teaching manual by thirty-three British Columbia teachers and edited by John McBride is another good example of the work of teachers who have shared international experiences.

While evaluative data is not available, it is assumed that various programs of student exchange also have great significance.

Teachers such as Tom Lyons report that they have encountered no open opposition to global development education from any source. They express, with regret, that many of the resource

materials available have been prepared by those who espouse theories of development (Marxism, Capitalism and the like) and as such fail to meet Canadian educational needs and soon run into opposition from official quarters. Nevertheless, a study of the political philosophies of countries such as Tanzania and Guyana often lead to a recognition that political approaches different from ours are often more suitable approaches to the needs of such societies. Critical comparitive studies seem to be acceptable in the Canadian context whereas approaches from predetermined positions are not.

While the initiatives of a relatively few teachers can be identified as a strong motivating force toward a national recognition of the importance of Education for Global Development, no other such promising trend can be identified.

The above statement is in no way critical of the initiatives which have been taken by individuals or by voluntary groups. One could cite examples of linkages between a community church and a community school; of a local university and its adjacent school system; of a school with the Unesco Associated Schools project, or by the preparation of school materials by the Canadian International Development Agency or the United Nations and its agencies. As commendable as these activities are they seem to have little widescale impact and their authors are frustrated by the failure to achieve even community-wide awareness. When their feelings are examined they can usually be classified as follows:

> Global education is at the point of experiencing institutional challenge. That it has progressed to the point of resistance is in itself a sign of strength. Still, the resistance is present, the challenge is very real and until resolved, global education will continue to suffer for lack of structural supports.
>
> Ways must be found to enlist the involvement of key persons in the educational structure of any jurisdiction in an examination of the concepts of Global Development. (Here the Ontario approach holds promise). In cases where structural supports have been obtained it can be assumed that the teaming of international agencies with practising teachers for the production of more useful resource materials will happen.
>
> Those who are able to provide the structural supports will recognise that awareness about the importance of global issues is not too difficult to handle, but for awareness to be translated into something deeper than emotional concerns is a very complex task. For

example, the issues involved in world poverty and hunger and food supply are documented in many available publications. But what are the implications for teaching and for education? How does a teacher handle such a complex problem as a part of a teacher's responsibility? Those who teach in global terms need resources, methods, scholarly knowledge, organised and validated processes and a contextual framework which can stand evaluation. Today each teacher must search for methods and materials, course design, and ways of judging performance. A large part of the search ends up with the teacher's own judgment. Such is the price of introducing something new to formal education.

Even committed teachers feel the need for further personal education and knowledge and for better support materials. To provide these would not necessarily cost more monies but rather would require the diversion of some national and international expenditures in support of strategies developed cooperatively with recognised educational groups.

Political Process

In Canada, the Canadian International Development Agency within its non-governmental organisations division, has a Participation Program designed to provide encouragement and support for global development programs within Canada. The effectiveness of the program, in its educational dimensions at least, is hampered by the fact that education in Canada is a provincial responsibility and in each province educational objectives and directions are decided by each province.

While Canada does not have a national office of education it does have national organisations which work with provincial organisations in a cooperative manner. This kind of cooperation often provides a more effective means for the attainment and acceptance of objectives than would be the case with a more bureaucratic structure.

Chief among these national agencies are the Canadian Teachers' Federation, the Canadian Education Association, the Canadian Council of Ministers of Education and the Association of Universities and Colleges of Canada.

The keystone to education is teaching. It would seem to be appropriate for the Canadian Teachers' Federation to take the initiative by giving consideration to the establishment of a consortium of the organisations mentioned above and with support from the Canadian International Development Agency to seek to

provide responses to the expressed needs for structural supports, and for professional and material development.

Such an initiative by the national body of teachers would exert a two-way influence. It would encourage the organisation of provincial groups (such as the Ontario group) and would provide vital support and the means for inter-provincial dialogue and at the same time would provide a linkage mechanism with the WCOTP which would become increasingly effective.

An exclusively national approach to global education is simply a contradiction of terms and where attempted it will likely incorporate the national self-interest and ethnocentric attitudes that global development studies are designed to avoid. Ultimately, each nation's educational authorities have the responsibility for the nation's education, but if these authorities design the content of global development studies in isolation from their counterparts in other countries, they will, with the best of intentions, not end up with global development studies, but with a nationalistic view of international issues.

And so we need an international consortium such as WCOTP can provide. There are many other international groups with whom WCOTP should seek to associate and derive support such as the Unesco/Action for Development (FAO) project[3] and the International Research and Training Institute in Education and Development (IRFED)[2]; the Triangular Fellowship Program of the United Nations[4]; the Voluntary Committee on Overseas Aid and Development[5] and organisations such as the Management Institute for National Development (MIND)[1].

WCOTP should concentrate upon playing an educational leadership role to provide the necessary 'pedagogical' dimension to all existing international efforts in planning and development. It would follow that such WCOTP involvement would result in international programs and materials more suitable for school use and would ensure more effective means for the diffusion of resource materials. The efforts of many, coordinated into a unified program, through the leadership of a world confederation of teachers, is an exciting and realisable concept.

References

1. Management Institute for National Development

   230 Park Avenue
   New York, N.Y.
   U.S.A. 10017

2. International Research and Training Institute in Education and Development

   Section of Education for International Cooperation and Peace
   UNESCO
   F - 75700 Paris

3. Action for Development

   Mr. Brian MacCall
   Food & Agriculture of the United Nations
   via Della Terme di Caracalla
   00100-Rome, Italy

4. Triangular Fellowship Programme

   Office of Public Information
   Room 1037 I, United Nations
   New York, N.Y.
   U.S.A. 10017

5. Voluntary Committee on Overseas Aid and Development

   Mr. Derek Walker
   International Development Centre
   Parnell House, 25 Wilton Road
   London, England SW1V 1JS

Additional References

The Ontario Committee

Mr. Des Dixon
Ontario Teachers' Federation
1260 Bay Street
Toronto, Ontario M5R 2B3

The African File

The Ontario Educational Communications Authority
2180 Yonge Street
Toronto, Ontario M4S 2C1

Spotlight on Development - Kenya, Malaysia, Algeria

A multi-media kit produced by:

The Canadian International Development Agency
122 Bank Street
Ottawa, Ontario K1A OG4

NOTE: The Triangular Fellowship Programme convened its 15th annual program in New York, October 27 to November 27, 1975, for secondary school curriculum development specialists. Final report is available from the United National Headquarters. Miss Valentina Slobodian from the Ontario Teachers' Federation was the only Canadian delegate. Fifteen other countries were represented.

COTE D'IVOIRE

Syndicat National de l'Enseignement Primaire
Public de Côte d'Ivoire

A

1- Prémisse: Le concept de communauté mondiale

Les différences entre les peuples, leurs cultures sont non seulement une réalité à admettre, mais aussi et davantage encore un atout à exploiter. Loin de constituer des motifs de divergence, ces différences sont source d'enrichissement mutuel, tant il est vrai que la perfection n'existe nulle part et qu'il serait illusoire pour un peuple de s'en réclamer et surtout d'essayer de le faire admettre par d'autres.

Mais il n'y a pas que des différences; l'être humain, à quelque communauté qu'il appartienne, aspire au bonheur. Ce point commun parmi beaucoup d'autres tout aussi légitimes doit pouvoir ouvrir la voie à la tolérance, au respect de ces différences, à la solidarité qui lie tous les peuples du globe. Les événements qui secouent le monde, les causes des conflits entres les peuples, entre les couches sociales d'une même communauté, ces causes, leurs effets et leurs conséquences invitent à tirer les leçons. Comment ne pas se réjouir de ce que les enseignants du monde, ceux-là même qui ont pour vocation d'éduquer les citoyens, s'intéressent à la qualité des rapports entre les peuples.

Mais une éducation pour une communauté mondiale suppose un sens civique réel au niveau national. Et la prise de conscience au niveau national est fonction, elle-même, de la qualité de nos rapports avec nos interlocuteurs immédiats, au sein de la famille, dans la rue, au chantier,... Tout ce qui peut entamer ce préalable conduit aux frustrations, à l'échec.

Ces considérations posent les problèmes des minorités, des peuples sous domination étrangère, des pays en voie de développement dans leurs relations avec les pays industrialisés, les grandes puissances économiques, somme toute des problèmes d'hégémonie.

2- Le rôle de l'éducation

La communauté mondiale, constituée d'éléments divers, ne saurait admettre une seule et unique solution aux problèmes internationaux. Ces problèmes d'ailleurs ne sont pas identiques.

Toutefois, une éducation au niveau de chaque communauté régionale devrait tendre à la construction d'une communauté mondiale.

L'éducation peut et doit aider à la réalisation d'une conception internationale particulière qui pourrait servir au mieux les intérêts de l'ensemble des communautés réparties dans le monde.

3- Implications practiques pour le programme éducatif

Parmi les mesures prises pour éliminer les préjugés, on peut signaler:

- la suppression de certains manuels scolaires du temps colonial, véritables instruments de discrimination raciale.

- la scolarité gratuite dans l'enseignement surtout primaire, pour tous les enfants d'âge scolaire résidant sur le territoire national, sans distinction de leur nationalité.

- les échanges de jeunes, voyages organisés.

- la vocation internationale de l'Université Nationale d'Abidjan et des grandes écoles ivoiriennes.

- le maintien de la langue française comme langue officielle après l'indépendance.

- l'enseignement des langues étrangères, autres que le français dès le premier cycle du second degré.

- la correspondance interscolaire entre élèves et étudiants de chez nous et ceux du monde (à l'initiative des maîtres et des chefs d'établissements).

- l'aide matérielle du gouvernement qui favorise les contacts entre enseignants ivoiriens et leurs collègues de l'étranger (voyages d'étude, conférences, stages,... à l'étranger).

- l'acceuil des assemblées d'enseignants, tables rondes, séminaires, etc. ... en Côte d'Ivoire.

- la politique d'ouverture en direction des pays étrangers favorables à la coopération, dans le respect mutuel de la dignité des parties.

En projet:

- enseignement des langues nationales

Alinéas 3 et 4

- Création d'une école normale à vocation mondiale par région du monde, pour la formation d'enseignants provenant de toutes les régions géographiques du monde. Programmes d'étude élaborés dans la concertation par les gouvernements.

Chaque établissement assurerait la fonction d'enseignants
du primaire
du secondaire
du supérieur.

L'établissement et le pays d'accueil, responsables des objectifs visés, serviraient de cadre de vie à ces enseignants du monde appelés à cohabiter, à s'assurer, à communiquer directement avec le monde.

Ces enseignants regagneraient leurs pays respectifs à la fin de leur formation. Il serait souhaitable que les rencontres entre ces enseignants soient encouragées.

Enseignants expatriés

N'est pas bon coopérant qui le veut. La tâche n'est pas toujours facile pour le coopérant issu d'une autre culture et qui se montre incapable de la moindre sympathie. Cette tâche est quelque peu inquiétante pour l'assisté qui prend la responsabilité, le "risque" de confronter sa propre culture à d'autres. Un consensus s'impose.

L'éducation pour une communauté mondiale est, à notre avis, un volet de l'instruction civique, le volet qui parachève les objectifs visés.

Tout comme il n'y a pas de barrière étanche entre l'instruction civique et les autres matières (histoire, géographique par exemple), il faut que l'éducation pour une communauté mondiale se fasse sentir dans les autres programmes. Il appartient au pédagogue d'en saisir les occasions et de les mettre à profit.

4- Succès et échecs

- Nous n'avons pas expérimenté de programmes systématiques dans ce domaine. Mais on peut se demander si un tel enseignement, bien conduit, peut à lui seul donner des résultats concluants. Il faut faire la part des mass média, il faut tenir compte des déclarations des personnalités, prendre en considération les prises de position du gouvernement, du ou des parti(s) politique(s), face aux grands problèmes du monde. Il ne faut pas oublier non plus l'attitude du citoyen vis à vis de la question.

Il importe donc que le programme s'intéresse à ce

contexte vivant qui permet à plus ou moins longue échéance d'apprécier les répercussions des décisions prises.

- La politique ivoirienne en la matière est préoccupée d'apporter sa pierre à l'edifice. Ce n'est un secret pour personne chez nous aussi bien que dans les pays avec lesquels nous entretenons des relations.

- Autre moyen: l'inscription des questions d'actualité aux épreuves des examens et concours.

5- Processus politique

Le succès d'un programme d'éducation pour une communauté mondiale est étroitement lié au processus politique dans lequel il a été conçu. C'est le lieu de s'interroger sur la nature même de ce processus politique aux niveaux national, international, mondial. Encore une fois, la concertation s'impose ainsi que le respect par les parties des conventions établies.

Le cas des pays nouvellement indépendants mérite certaines considérations. Leur sort, longtemps lié à celui des anciennes puissances colonisatrices, appelle maintenant un autre type de relation entre ces anciennes métropoles et les nouvelles nations.

Cherche-t-on à oeuvrer dans l'entente? Est-on disposé à élargir le cercle des amitiés? à favoriser et développer des contacts fructueux fondés sur un esprit d'égalité?

L'inscription de cette matière au programme découle de la politique du pays.

L'incidence de l'attitude du maître sur l'attitude de l'élève peut durer plus ou moins. Quant aux événements qui éclatent aux yeux du monde, il influent autant sinon plus que les leçons dispensées par le maître entre les quatre murs de la salle de classe.

En résumé, l'éducation pour une communauté mondiale vise un idéal conditionné par la satisfaction de besoins essentiels, voire primaires. Si bien que les grandes puissances économiques doivent davantage que d'autres donner l'exemple et, par ce moyen, promouvoir la crédibilité.

B

1- Coopération internationale

- information des membres sur les activités de la CMOPE.

- compte rendu des assemblées annuelles.

- diffusion de la revue "Echo" aux membres du SNEPPCI.

- édition et diffusion de la "Recommandation UNESCO-OIT sur la condition du personnel enseignant "aux associations des pays francophones d'Afrique de l'Ouest membres de la CMOPE.

Le concept de coopération internationale mis en pratique par la CMOPE est valable, elle a permis entre autres réalisations:

- la sensibilisation des membres aux problèmes de développement, aux problèmes du monde.

L'éxécution de programmes d'assistance au profit des groupes défavorisés.

- le perfectionnement des enseignants...

- la coopération intersyndicale qui apporte des solutions aux difficultés des organisations soeurs.

Ces actions constituent un pas vers l'éducation pour une communauté mondiale.

Les membres du SNEPPCI félicitent et encouragent la CMOPE. Ils souhaitent la mise sur pied d'un service spécialisé, doté de moyens suffisants pour répondre aux besoins des organisations membres en matière de coopération internationale.

2- Processus politique

- Le processus politique est à la base de la prise des décisions et de leur exécution. On conçoit bien que la CMOPE s'y intéresse et cherche à promouvoir la participation de ses membres dans ce domaine. Mais la CMOPE n'est pas une institution politique. D'où une certaine prudence doit être observée au sujet des concepts idéologiques ou de la soi disant neutralité.

A cet égard, les interventions de la CMOPE doivent privilégier le respect et l'application des principes de base dans la solution des conflits.

A l'égard d'une question particulière, cette ligne de conduite (défense des principes de base) éclairée par les vues de l'organisation concernée doit déterminer la position de la CMOPE. Il importe d'éviter ce qui pourrait être perçu comme une instrusion dans les affaires intérieures. Chose qui a pour

effet, le plus souvent, de durcir la position du plus fort.

La CMOPE peut et doit jouer un rôle "politique" au niveau international, auprès de l'ONU et ses institutions. Une telle approche émanant d'une organisation bénévole mondiale apporterait une note originale et pourrait aider à la promotion d'une communauté mondiale.

DEUTSCHLAND (BUNDESREPUBLIK)

Deutscher Lehrerverband

A

1. Konzept einer weltweiten Gemeinschaft

Der Begriff "Global Community" erlaubt eine vielfältige Interpretationsweise aus soziologischer Sicht. Bei der Beantwortung des Fragebogens wird COMMUNITY als Bewusstsein für einen Zusammenhang gesehen. Dieser Zusammenhang kann sich zum Beispiel auf Personengemeinschaften oder vorwiegend Interessengemeinschaften beziehen. Innerhalb einer menschlichen Gemeinschaft sind je nach den Strukturprinzipien Untergruppen möglich.

Somit kann eine Global Community einerseits als eine weltweite Gemeinschaft der Menschen verstanden werden, andererseits auch als Summe von Untergemeinschaften, die beispielsweise durch politische, technologische und ökonomische Beziehungen miteinander verknüpft sind. Es ist eine Frage der Sichtweise, ob man die übergeordneten Gemeinsamkeiten oder die intensiveren Verknüpfungen der Untergemeinschaften sieht und als Global Community bezeichnet. Allerdings ist zu berücksichtigen, dass es sich um eine Gemeinschaft von Menschen handelt, denen es obliegt, ihre Kräfte füreinander oder gegeneinander einzusetzen. Man kann die Global Community von einem Harmoniemodell aus sehen oder auch als Verwirklichung eines Konfliktmodells. Aber jede einseitige Beurteilung wird der Wirklichkeit nicht gerecht.

Die spezifisch menschlichen Eigenheiten sowie die nationalen Widerstände begrenzen, verhindern oder wirken der Lösung weltweiter Probleme entgegen. Solche nationalen Widerstände sind z.B. Nationalismus, Souveränität, Hegemonie und Imperialismus, Beharrungsvermögen der gesellschaftlichen Organisation sowie ideologische und politische Hindernisse und Einwände. Diese hemmenden Faktoren behindern auch die Intensivierung von Teilgemeinschaften. Bereits beim Abbau dieser Widerstände sollten die Bemühungen einsetzen, die eine Weltgemeinschaft mit einem "Wir-Gefühl" begünstigen und fördern wollen.

Allerdings wäre es Utopie, wenn wir eine harmonische Welt mit einem einheitlich detaillierten Normensystem für die nahe Zukunft vor Augen sehen. Die Menschheit wäre überfordert! Die Teilung der Welt in Ost and West aufgrund von unterschiedlichen Ideologien oder in Nord und Süd aufgrund wirtschaftlicher Bedingungen wird nicht so schnell zu überwinden sein. Aber über den Willen zur Verständigung und zur Bereitschaft der Kooperation kann über kooperationswillige Teilgemeinschaften die Weltgemeinschaft intensiviert werden. Ein Beispiel für eine solche Teilgemeinschaft könnten die europäischen Bestrebungen zu einer europäischen Gemeinschaft angesehen werden.

Die Geschichte lehrt uns aber, dass erst durch äussere Zwänge über Interessengemeinschaften, eine Personengemeinschaft möglich wird.

Somit schliessen sich die beiden Sichtweisen, die im Fragebogen angedeutet sind - Personengemeinschaft, Interessengemeinschaft - nicht aus. Beide Komponenten bedingen sich gegenseitig und stehen in einem Wechselbezug. Es ist nur eine Frage der Sichtweise und des Grades der Vergemeinschaftung.

Wenn eine spezifische Aussage gewagt werden soll, so ist festzustellen, dass in der Welt ein Trend der Besinnung auf Eigenständigkeit der einzelnen Gruppen, Völker and Staaten zu beobachten ist. Gerade auch in Europa sind diese Zeitströmungen stark ausgeprägt. Geht man davon aus, dass die Bildung von Teilgemeinschaften erste Schritte im Hinblick auf eine Weltgemeinschaft sind, zeigt die gegenwärtige Lage in dieser Teilgemeinschaft die Vielfalt der Probleme bei der Bildung einer Gemeinschaft.

Umso notwendiger ist es für eine weltweite Interessengemeinschaft wie der WCOTP, das Gemeinsame herauszustellen und durch ihre Aktionen in ihrem Bereich eine Weltgemeinschaft zu fördern. Gerade auch wir Deutschen wollen aus unseren geschichtlichen Erfahrungen lernen und dazu beitragen, eine Weltgemeinschaft zu unterstützen. Der DL ist zu internationaler Kooperation bereit und versucht, die Verantwortung mitzutragen. Er ist zu gemeinsamen Gesprächen mit anderen und gemeinsamem positivem Handeln bereit und fühlt sich der Charta der UN und anderen internationalen Vereinbarungen verpflichtet. In unserem Verständnis bedeutet Weltgemeinschaft nicht Streben nach Herrschaft über andere, sondern Bereitschaft zu partnerschaftlichem Handeln; dabei erwarten wir gleiche Bereitschaft auch von anderen.

Eine Weltweite Erziehung zu einer Global Community ist eine Notwendigkeit und ein wesentlicher Beitrag, um die Gemeinschaft zu sichern und das gegenseitige Verständnis zu fördern. Aufgabe wird es sein, dazu beizutragen, die Widerstände und Vorurteile abzubauen.

2. Die Rolle der Erziehung

Die Erziehung der jungen Generation nimmt eine Schlüsselstellung innerhalb eines Landes ein. Aber sie eilt nicht der Zeit voraus. Vielmehr ist sie Spiegelbild des Normensystems der Gemeinschaft. Die Schlüsselfunktion darf jedoch nicht überbewertet werden, da ebenso das Wertmuster der Eltern und der gesamten Umwelt erzieherisch wirksam sind.

Den Hauptbeitrag für eine Global Community im Bereich des Erziehungswesens ist vom einzelnen Lehrer zu tragen, da er bewusst oder unbewusst durch sein Vorbild und die Art und Weise seiner Stoffvermittlung das Wertesystem des Jugendlichen mitprägt und somit einen Beitrag zu einer Global Community leisten kann. Die Lehrer insgesamt können beispielsweise durch ihre gegenseitige Unterstützung, ihre Wachsamkeit politischen Ereignissen gegenüber, ihren Einfluss auf die Lehrpläne und Lehrbuchgestaltung und im politischen Bereich helfen, eine Weltgemeinschaft zu unterstützen.

Allgemein gesagt, kann und sollte Erziehung einen Beitrag für die Gemeinschaft leisten. Es ist Aufgabe der Erziehung, die Jugendlichen zu sozialem Handeln anzuleiten und nicht nur auf die Aufgaben in der engen Lebensgemeinschaft des Staates sondern auch in internationalen Teilgemeinschaften und der Weltgemeinschaft hin vorzubereiten. Allerdings ist mit dem Bekenntnis für eine Erziehung zur Gemeinschaftsfähigkeit nicht die Gefahr gekennzeichnet, die darin liegen kann, dass eine Ideologie als Leitlinie für die Erziehung gilt!

Eine Erziehung zur internationalen Gemeinschaft ist zu begrüssen, wenn dadurch keine anderen Gemeinschaften beeinträchtigt werden und die allgemeinen Menschenrechte gewahrt bleiben.

Unter dieser Voraussetzung müssen internationale Konzepte von der Schule unterstützt werden. Dies schliesst nicht die Notwendigkeit aus, wachsam den politischen Prozess, technologische und ökonomische Faktoren zu beobachten und zu verstehen versuchen.

Die wesentliche Aufgabe innerhalb der Erziehung zu einer weltweiten Gemeinschaft ist der Abbau von Vorurteilen und die Vermittlung von Kenntnissen über die verschiedenen Zivilisationen, z.B. geographische, wirtschaftliche, historische, kulturelle und sprachliche Gegebenheiten. Die kulturellen Unterschiede zwischen den einzelnen Zivilisationen und die unterschiedlichen Wege zur Lösung sozio-kultureller Probleme sollte erkannt und verstanden werden. Daher darf der Unterricht nicht bei der Darstellung der Unterschiede steckenbleiben sondern er muss das Gemeinsam hervorheben.

Als Unterrichtsprinzip sollten die Jugendlichen u.a. zur Kritikfähigkeit, Selbständigkeit und zu sozialem Handeln befähigt werden. Erst wenn diese allgemeinen Lernziele annäherungsweise erreicht sind und ein gewisses Verständnis für sozio-kulturelle Minderheiten im eigenen Land und für andere Zivilisationen, sowie eine Bereitschaft zu sozialem Handeln geweckt sind, wird die Erziehung für eine Global Community sinnvoll.

3. Praktische Folgerungen für das erzieherische Programm

Die Notwendigkeit im nationalen Erziehungssystem, den Abbau von Vorurteilen und stereotypen Verhaltensweisen im Unterricht zu fördern, wurde bereits nach dem ersten Weltkrieg im Prinzip erkannt und schon damals entsprechende Massnahmen eingeleitet. Die Forcierung des internationalen Gemeinschaftsgedankens wurde jedoch besonders durch die europäischen Bestrebungen nach dem zweiten Weltkrieg verstärkt.

Zum Beispeil wurden im bildungspolitischen Bereich von den einzelnen Bundesländern in den Lehrplänen Raum für eine derartige Meinungsbildung eingeräumt. Ausserdem wurde diese Bestrebung zusammen mit Kenntnissen der Aggressions- und Friedensforschung in Lehrmitteln berücksichtigt (Friedenserziehung). Im Rahmen des Europarates wurden sogar Richtlinien für den Geographie - und Geschichtsunterricht entwickelt, um eine vorurteilslose Faktenvermittlung zu fördern. In der Bundesrepublik Deutschland beteiligen sich ausserdem viele andere internationale Organisationen beim Versuch, ein internationales Gemeinschaftsbewusstsein zu fördern. (z.B. Unesco-Institut für Pädagogik in Hamburg, Internationaler Arbeitskreis Sonnenberg, Internationales Schulbuchinstitut in Braunschweig, Internationale Schulen wir die Europa-Schulen).

Der Unterricht in den entsprechenden Fächern wie Geschichte, Politik, Geographie, Literatur und Fremdsprachen zielt u.a. darauf ab, Kenntnisse über fremde Zivilisationen zu vermitteln und weltpolitische Ereignisse transparent zu machen. Darüberhinaus wird durch fächerübergreifenden Projektunterricht versucht, vielschichtige Probleme - z.B. Entwicklungshilfeprojekte zu erfassen.

Ausserhalb des Unterrichts werden u.a. der Schüleraustausch, Ferienfreizeiten, Brieffreundschaften sowie gemeinsame sportliche Veranstaltungen mit den Nachbarstaaten gefördert. Auf diese Weise lernt der Jugendliche die gegenseitige Verständigung durch Erfahrung.

Die schulischen Bestrebungen werden unterstützt durch die Ergebnisse der Aggressions - und Friedensforschung sowie anderer Wissenschaften, die zum Verständnis internationaler Beziehungen beitragen können.

Zur Erweiterung der internationalen Verständigung sind die Bemühungen zu intensivieren und über das Verständnis der nachbarlichen Beziehungen auszuweiten.

Eine noch konsequentere Analyse und Überarbeitung der internationalen Aspekte in den Curricula und Unterrichtsmitteln und in der Lehrerbildung, sind anzustreben.

4. Erfolg und Fehlschläge

Der Erfolg oder Misserfolg aller Erziehungsarbeit in der Schule ist in erster Linie von der Mitwirkung der Massenmedien abhängig. Auch solange der derzeitige internationale Trend zur Verstärkung der Eigenständigkeit der staatlichen Gemeinschaften anhält, wird der Erfolg begrenzt sein. Immerhin lässt sich bei der heutigen Schuljugend eine stärkere Aufgeschlossenheit gegenüber Zivilisationen und deren Probleme erkennen. Auf welche Einflüsse diese Verhaltensänderung konkret zurückzuführen ist, ist schwierig zu analysieren.

Politischer Prozess

Der angedeutete internationale Trend ist als eine Antwort auf geschichtliche Erfahrungen zu verstehen, der durch politische Entscheidungen und Prozesse der Gegenwart begünstigt wird. Diese Entwicklung konnte nicht von gemeinsamen Projekten mit Nachbarländern aufgehalten werden.

Die gesellschaftlichen Kräfte in der Bundesrepublik Deutschland bemühen sich um grössere Toleranz anders denkenden gegenüber.

In weitestem Sinn ist die Erziehung zu einer Global Community von den politischen Massnahmen der Gesetzgeber abhängig, ob und in welchem Umfang die Internationalisierung des Unterrichts in die Curricula aufgenommen werden. In der Bundesrepublik Deutschland hat man diese Aufgabe erkannt und ist bestrebt, sie weiter auszuführen.

Der einzelne Lehrer hat die Freiheit, den Stoff und die Methode für den Unterricht innerhalb des vorgeschriebenen Rahmens des Lehrplanes auszuwählen und zu unterrichten. Er hat die Möglichkeit, Fakten des Weltgeschehens mit den Schülern zu analysieren.

Es ist schwierig, eine allgemein gültige Aussage über die Rolle der Lehrer in Bezug auf eine Erziehung zur Global Community zu treffen. Zweifellos hat ein engagierter Lehrer die Möglichkeit, seine Schüler für eine weltweite Gemeinschaft zu motivieren. Solange ideologie-freies Faktenwissen vermittelt wird und sich der Unterricht im Rahmen der Vorschriften bewegt, ist eine solche Erziehung zu begrüssen.

1. Internationale Kooperation

Im Rahmen der gemeinsamen Arbeit mit der WCOTP wurden unsere Mitglieder informiert. Der Erfolg ist jedoch nicht zu quantifizieren, ob und in welchem Ausmass durch die Information eine Aktive Bereitschaft der Lehrer erreicht wurde. Die Bereitschaft, die Erziehung zu Global Community als einen Schwerpunkt aufzunehmen, ist nicht zuletzt von den Problemen im eigenen Land abhängig.

Das Konzept der internationalen Kooperation wird vom DL nachdrücklich begrüsst. Die Frage bleibt offen, ob wir weitere Aufgaben übernehmen können. Unsere Aufgabe ist, durch eine Gemeinsamkeit der Interessen eine weltweite Gemeinschaft zu bilden, um den eigenen Standpunkt zu stärken. Insbesondere die persönlichen Kontakte tragen zur Verständigung zwischen den Völkern bei.

Eine Global Community der Lehrerorganisationen in der alle Mitgliedsorganisationen direkt Kontakt miteinander haben, ist kaum zu verwirklichen. Die WCOTP bildet eine Plattform für einen indirekten Kontakt. Über diese gemeinsamen Aktionen hinaus tragen bilaterale Kontakte zu einem echten "Wir-Gefühl" bei.

Wünschenswert wäre eine Intensivierung dieser bilateralen Kontakte bei parallelen Interessen.

Es ist schwierig, Prioritäten zu setzen, da alle aufgeführten Aktionsbereiche wesentlich sind. Teilweise könnten sie als Handlungsprinzip angesehen werden oder als Projekt durchgeführt werden.

Die Frage ist, wie mit geringstem Aufwand das Bestmögliche erreicht oder angestrebt werden kann. Da die WCOTP eine Interessenvertretung ist, sollten die gemeinsamen Interessen der Lehrer im Vordergrund stehen.

2. Politischer Prozess

Die WCOTP sollte frei von ideologischen Konzepten auf der Grundlage der Charta der UN und der Verfassung der Unesco einen Beitrag leisten. Durch gegenseitige Hilfe kann das Verständnis füreinander gefördert und indirekt eine Gemeinschaft durch gleiche Interessen entstehen. Im Rahmen dieser Interessen ist eine politische Rolle der WCOTP unerlässlich. Gemeinsames Ziel sollte es sein, den Lehrern Hilfen zu bieten und die Stellung der WCOTP zu stützen und zu stärken.

Erzieherische Aufgabe

Eine indirekte erzieherische Rolle der WCOTP ist notwendig. Informationen, Beratung und Hilfestellungen seitens der WCOTP sollten möglichst gezielt zur Verfügung stehen.

Die Herstellung von internationalem Lehrmaterial erscheint uns problematisch, teils aus sprachlichen Gründen teils wegen des sozio-kulturellen Selbstverständnisses der Schüler in den einzelnen Ländern und Altersstufen.

ENGLAND

The Joint Executive Committee of the Associations of Head Masters, Head Mistresses, Assistant Masters and Assistant Mistresses

A.

1. Conception of a Global Community

While the idea of a single global community is attractive, in its simplicity and idealism, we consider that we must mainly be concerned to develop a global community as a 'community of communities' aware of and respecting the differences of others, i.e. not uniformity but a feeling of involvement in each other as fellow-members of the wider human community.

As St. Exupéry says in Terre des Hommes 'Nous sommes solidaires, emportés par la même planète, equipage d'un même navire. Et s'il est bon que des civilisations s'opposent pour favoriser des synthèses nouvelles, il est monstrueux qu'elles s'entre dévorent.'

We recognise that the development of a 'community of communities' involves a level of knowledge and understanding which will be more than difficult to achieve. It must be a community of needs and aspirations, concentrating on what unites men rather than on what separates them. It will, we hope, preserve the richness of cultures and the joy of variety, and encompass a number of pre-eminent concerns worthy of the care and attention of all. It is possible to seek a world order in a limited sphere e.g. the United Nations Charter, the Bill of Human Rights or International Law, and there are religious and political values which transcend personal and national interests, though it may be more realistic to agree to differ on the political, religious and moral aspects related to a feeling of community since we doubt whether there are many world-wide values which stand the test of honest investigation into the beliefs of different communities. Nevertheless all must be aware that global well-being is all important in terms of the possibilities of world destruction, the population explosion, and world food supplies and monetary economic policy.

Education for a 'community of communities' must explore the differences between men, so as to develop understanding, tolerance, and appreciation. It must involve a search for common values,

taking into account the changing world situation and must be founded on respect for the individual and a willingness to co-operate for the good of all.

2. The Role of Education

Education should focus on the capacity to understand, to reason and to draw conclusions which may be different when viewed from different standpoints. While there is no single answer to complex world problems, education should develop an ability to make decisions after considering the various approaches to a situation. A realisation of the necessity to gather as much information as possible before forming an opinion is important. It is also important to make pupils aware of the difficulty, if not impossibility, of gathering all the relevant facts and the necessity of being willing to change one's attitude in the light of increasing knowledge and understanding.

Students must first be made conscious of their own responsibilities within their own community and then of the responsibility of their community within the wider community. They should be made aware of the exciting work done by international agencies, which needs to be better publicised so that it will fire the imagination of young people. A study of the political, economic and cultural history and geography of another country can bring an understanding of it, and a modification of views and prejudices leading to the development of a more international outlook, but any theoretical approach obviously has great limitations. Only mixing with and, where possible, living with individuals of different cultures will lead to real understanding. It is particularly necessary for those who are proud of their country's culture to recognise that their ways are not necessarily best - it is only by accepting and learning from each other that any kind of global concern can be fostered. In countries with a mixed population, a start can be made by introducing students to the variety of cultures, customs and religions which are represented. Immigrant parents and leaders of immigrant culture can be invited into school to speak about their view points. Teachers can also help their students to investigate the nature of their own community and its structures e.g. the social services available, the work of police and magistrates, the role of voluntary bodies, so that they can base their learning about the wider national and international affairs on real understanding of the factors involved.

There is no contradiction in educating for a global community by recognising cultural differences. Two brothers or sisters are rarely alike. The differences should be cherished to preserve identity and character in an increasingly standardised world.

3. Practical Implications for the Education Programme

Over the past decade or so, there has been a rapidly increasing awareness of the dangers of introducing harmful prejudice and stereotypes in educational materials. The rapid growth of mixed communities since the war has had a marked influence upon both what schools teach and the attitudes of teachers and pupils. Television and the speed and relative ease of travel have also played a part in breaking down barriers of insularity. The Race Relations Act has increased awareness of the dangers of prejudice. In school, teachers help best by example, and by displaying an interested, exploratory and appreciative attitude to other cultures rather than by exhortation and precept. Education for a global community cannot be a separate subject, it must permeate the curriculum, being subtly involved in many subjects, more obviously history, geography, economics, literature, language, social studies and religion. In addition it is very important that every school should try to incorporate some kind of 'current affairs' programme, which should grow in depth with the age of the pupils.

Although there is a good deal of material available to teachers about the 'Third World' (coming especially from agencies like OXFAM or War on Want), about the European Community and about Anglo-American relations, there is insufficient information or teaching aids prepared for pupils below sixth form level about the developed world. It is unfortunate that the spread of comprehensive education seems to be leading to a decline in the number of foreign languages taught in schools. Methods and material for teaching a working knowledge of a foreign language to children of average or below average ability is urgently needed. School journeys, reciprocal visits and exchanges and twinning programmes with countries and cities abroad are proving successful in stimulating interest in the language and culture of the countries concerned.

Teachers in training must be consciously prepared to question their prejudices and assumptions so that they are prepared to teach in a multi-racial community and to widen their horizons so that they appreciate the importance of a world outlook.

Any programme can move only slowly, and it might be fatal to contrive to hurry the development. Even now many parents find it difficult to reconcile their inherited attitudes to modern developments. Teachers, trainers and parents must want to achieve success. Motivation is all important, particularly in ensuring that they educate themselves and widen their own knowledge and understanding.

4. Success and Failure

The wide variety of approaches and programmes used in schools in England and Wales, and the freedom possessed by teachers to design their own curricula, makes it difficult to report on 'programmes' that have 'succeeded' or 'failed'. The enthusiasm of the early post-war period for world studies and for the development of greater understanding through United Nations, UNICEF, etc. seems to have evaporated. There is little prejudice in our schools, but much apathy, perhaps because of the over-simplification and unrealistic expectations which characterised earlier efforts at creating world understanding. On the other hand programmes developed for the Young School Leaver on Schools Television; the Schools Council's curriculum project 'Geography for the Young School Leaver (especially packs on 'Cities and People', and 'People, Place and Work'); Certificate of Secondary Education (Mode 3) examinations in Environmental Studies; the work of the Council for Education in World Citizenship; some of the OXFAM packs of teaching material already mentioned, have proved successful in stimulating the interest and increasing the understanding of the less able sixteen-year-old. Comprehension of world issues does not necessarily involve too much intelligence or sophistication in students. In the OXFAM Game a group of very reluctant young school leavers got the priorities right in a matter of minutes with sound reasons. Lack of teacher preparation is certainly a possibility for failure. Teachers are reluctant to deal with topics in which they are unprepared, and they, like others, can be prejudiced and entrenched. In-Service Training and Department of Education and Science courses on the teaching of international affairs are much appreciated.

Teachers who can speak to their pupils from personal experience of travel and work abroad can help to foster greater tolerance and interest. Individual visitors from other countries who are able to stay with pupils or spend some time with them in school can help to create understanding and focus attention. It is this kind of simple approach which is most effective with pupils of limited ability and background.

There is little evidence of work being hampered by national or local prejudice except for occasional local outcries about material introduced into religious education (e.g. the inclusion of references to communism in a religious education syllabus in Birmingham). Such problems can normally be solved by discussion and the provision of more information.

Pupils at sixth form level usually show a considerable interest in world affairs and are often international in outlook (because of the world-wide nature of the 'pop-culture', the ease of travel and the effect of the mass media). The main problem

is to create the same attitudes in pupils of lesser ability who leave school earlier. There are some interesting experiments in particular schools e.g. Mill Hill scheme for teaching geography and history in French, the Atlantic College for International Education, the International Baccalaureat, the Lycée français de Londres which has many English pupils.

5. Political Process

Teachers in this country are not hampered in putting forward their ideas about world situations by the socio-political conceptions within which the education system operates. It is expected that they will do their best to be objective and to avoid bias, and within this professional limitation they are free to comment and to choose their own material. Teachers need to be aware of the pressure of public opinion in extreme cases. Pupils are open to so many influences even in school, that the impact of a particular individual's views becomes less important. Much depends on the general climate of opinion and the quality of relationships in a school. Corporate attitudes have a greater impact than those of the individual.

B.

1. International Co-operation

The WCOTP Programme, with its three main sections, the annual assembly, the regional programme and the representation at international discussions, has been markedly successful in creating good and enduring relationships between teachers' organisations, and a world dimension in their thinking. Members of Joint Four are kept informed of WCOTP affairs, and the participation of their representatives in them, by verbal and written reports to Executive and other committees, and through reports in journals. WCOTP resolutions are disseminated widely to official bodies in England and Wales, and are used as appropriate in negotiating or in supporting the views of the Associations. Members are anxious that their organisations should have a voice at international level, should have friendly contact with teachers throughout the world and should be kept fully informed about educational developments in other countries. In all these matters, WCOTP can help.

WCOTP should only intervene internationally on the basis of the agreed views of its members, made explicit wherever possible through prior discussion and agreement of the issues under consideration. It should intervene in national affairs only at the request of all the teachers' organisations in the country concerned, and only in conformity with its agreed policy. It should have

educational issues as its priority and only deal with general issues in so far as they impact upon education and upon the professional lives of teachers. WCOTP will lose influence if it becomes identified with any particular political view-point.

Leadership training is not a direct function of WCOTP, though this could be fostered through exchanges between WCOTP members. Regional co-operation should be autonomous, within the framework laid down for WCOTP as a whole, in so far as the matters of concern affect that region alone. If they have direct consequences for other regions, consultation is essential.

2. Political Process

WCOTP should base its actions on the corporate views of its members as expressed in relation to the issues under consideration. Apart from the broad questions of human rights which are universally acknowledged, and the agreed ILO/UNESCO Convention on the Conditions of Service etc. of Teachers, it should avoid generalised ideological concepts which may not be applicable in particular circumstances, and can easily become outmoded. The present situation in which action stems from basic principles is satisfactory. WCOTP should not act in any country against the views of the national organisations of that country. The Confederation could easily dissipate its expertise and its energies if it spent too great a proportion of time in the general concerns of the United Nations and its agencies, rather than on educational matters and the direct professional interests of teachers.

3. Educational Role

We should like WCOTP to take a more commanding educational role in representing its members and in keeping them informed. It would be helpful to set up working parties within WCOTP, representative of member interests, to prepare internationally orientated educational materials. It could also serve as a clearing house for the exchange of materials between member organisations.

ESTONIA

Federation of Estonian Teachers' Associations
(in exile)

Please find below some replies to the theme inquiry outline as requested.

A.

1. If we treat the word "global" as for the whole world, at the same time trying to find out what are the most important elements of education in any community, then we will arrive at the end result with a set of values that every civilised community should possess. Those communities, however, which, from the very early age on, include in their educational curricula doctrines which are strange to the rest of the world and which become obstacles to the development of a free man - then of course, these are not the interest of the whole world and thus deplorable as negative influences and interferences to the free world - in the widest meaning of the word. In many aspects the "Charter of the United Nations" and the "Declaration of Human Rights" are already universally accepted documents which guide our aims and aspirations in the international community.

2. Every system of education has, as a matter of fact, a philosophy, a general view of life, but they all serve mainly one purpose: to develop a free human being, whose intellect, character and knowledge is beneficial not only to his own community but also for the co-operative effort in the global sense.

   Teachers should act as neutral guides, leaving out their own hot political views, so that students can make up their own minds on the basis of their intellectual capacity, etc.

3. There should be more scholarships available, mutual exchanges and also the exchange of information in corresponding languages is very important. If a special subject - then this should be international affairs and included in the curriculum.

4. Causing failures: (a), (c), (d) and (e): some schools are so selfish that they do not want to know anything about the other communities and their successes.

5. Reference last four paragraphs:

i) Yes

ii) Yes

iii) Teachers with their extreme views (either left or right) would take every opportunity to achieve their aims, whereas liberally-minded people are too modest to argue, and this destroys the balance.

iv) In dictatorship countries teachers have no freedom whatsoever - they become tools of a government who has blindly to carry out the orders, given from their superior instances.

B.

1. International Co-operation. WCOTP has been very successful in its efforts - a, b, c - all excellent. Priorities ahead: international representation, promotion of human rights, exchanges and scholarships from richer members to those whose finances are weak, but who could still give their invaluable share to the current problem in the global education (and co-operation).

2. WCOTP should play a neutral part as a righteous judge in promoting the basic values and freedoms of a teacher and thus, directly also that of a citizen, following here again the principles laid down in the U.N. Charter and in regulations for the other agencies.

3. Educational Role. (i) as so far; (ii) Yes, if finances afford.

FINLAND

Opettajien Ammattijärjestö OAJ

Education for a global community should aim at giving a person a picture of his/her own society and himself/herself in a worldwide context. It should aim at understanding and appreciation of the multitude of cultures and ways of life existing in the world. Education for a global community should not aim at evening out different cultures and ways of life but at accepting that different societies have chosen a different way of life. This approach must, however, not lead to a laissez-faire attitude. To this end a community of interests should be the guidelines for our attitudes; respect for fundamental human rights and a solidarity concerning world resources, the possibility for everyone to live a meaningful life.

The development of mass communication and the enormous technical progress has brought the outside world within everyone's reach. Increased possibilities of travelling have enabled the individual citizen to get in touch with new societies, new cultures. This development has, on the one hand, made it possible to get to know other societies and cultures in a more concrete way. On the other hand, technical progress and an increasingly commercialised world have contributed to a uniformity of cultures and societies. Through education for a global community the individual should be helped to see the values in both his own and other's cultural heritage and to safeguard these.

The role of education

An open attitude towards the surrounding world starts with the individual. Throughout education the pupil should learn to seek answers to questions like: who and what I am, what I need, what others need, what others expect from me, what I expect from them, what we can do for each other.

Education should aim at giving pupils a picture of the interaction between different phenomena in the society and the world, of which they learn with in the framework of different subjects. Individually a teacher can, by her/his approach to the subject and to the pupils, help the pupils to find answers to the questions mentioned above. Collectively teachers, through their organisations, have to see that limits are not drawn for the educational system that will make this approach impossible.

If we accept this attitude towards teaching for a global community it would be a contradiction to say that teachers could/

should impose any particular international conception, except for that of respect for the fundamental rights of everyone. This approach should help pupils to learn reasoning and take a personal stand after having gathered all facts available to them.

We see it as a logical consequence of an education for a global community that this should lead to an acceptance of the fact that there exists a multitude of cultures and that there always are different approaches possible to any issue.

Practical implications

The educational system as such does not impose limits upon this education. It is rather a question of the approach of the individual teacher and the way in which teaching material is built up. Education for a global community would lose much of its meaning if it were taught as a separate subject. As mentioned before, it is a matter of the approach to what is taught at school.

Success and failure

Like the item itself, results of this education are difficult to measure. It is a question of an on-going process, forming of attitudes, the result of which might be seen at a later stage of the pupil's life as well as there might be immediate reaction or no reaction at all. The success or failure in realising this might often be a result of several factors mentioned in the questionnaire.

Political process

If our point of departure is that success or failure to educate for a global community is due largely to the approach to the subjects taught at school, the nature of the political process within the country should not be of major relevance. This is said with the reservation that a person is never completely free from the society in which she/he lives. Greater demands are, however, imposed upon teachers to provide a wide spectrum of views to questions dealt with even if they might be contrary to her/his personal views. This neutral role of teachers in the teaching process should not prevent teachers from taking an active part in the political life both as citizens and as representatives of the profession.

WCOTP's ROLE

International co-operation

We find the combination of international and regional activities within WCOTP a good form of working, giving teachers' representatives the possibility both of being confronted with problems in different parts of the world and the possibility of a more concrete work within their own region.

In accordance with our view that education for a global community should not be taught as a separate subject, we find that the WCOTP should not be an educator in this respect, producing material, etc., but provide the forum for promoting these attitudes. The most important task of WCOTP, as we see it, is to represent its members and safeguard their interests on the international level, within international organisations dealing with questions with which teachers are concerned as a professional group and to assist member organisations in need of the help of its international body.

Political process

Because of its status as an "independent" international teachers' organisation the WCOTP offers an alternative other organisations might not be able to offer. From this follows that the common basis for actions should be the cause of teachers rather than of a political cause. The guideline for action should be the defence of fundamental rights of teachers as citizens and as members of a professional group. WCOTP should offer its services on demand of the teachers in need of help and support and actions taken by WCOTP should be determinated by the organisation asking for help, as it knows what is required in its particular situation. Some discretion should, however, be left to WCOTP itself.

Educational role

The educational role played by the WCOTP is, in our opinion, fulfilled by providing a forum for its member organisations to come together to deal with questions of common concern. The role of the WCOTP in this respect is to further the views of teachers to other fora where matters of teachers' concern are being dealt with.

GHANA

Ghana National Association of Teachers

One of the stark realities of our globe is that it is at once a community of striking differences as well as of significant similarities. There are well nigh immutable differences in race, language, colour, culture, religion and in social, economic, political and educational systems, but running through these differences is the fact that all the races share a common fundamental humanity with its attendant similar characteristics.

In considering education for a global community therefore the problem is the need to formulate an educational system aimed at getting all the denizens of our globe to live together in peace and harmony, not necessarily trying to obliterate the real and stubborn differences which are well-nigh impossible to eradicate and which in the nature of things must be accommodated.

Our idea of a global community is thus seen to be not the shaping into one whole, one nation, one multi-national community of heterogenous peoples by seeking to remove their differences, but the realisation that while we remain different in colour, creed, culture, language, etc., we need each other for our existence and well-being.

In this context education for a global community must mean education that recognises the differences among the various communities of our world and tries to bring them into a harmonious whole, like different instruments or the different notes of the piano in a symphony, a unity in diversity.

This means that all the nations of our globe must learn to live together not only as good neighbours in peaceful co-existence, but as people needing one another and realising that the well-being of the one is necessary for the well-being of the other.

Whether by accident or by design our lot has been cast together on this planet, with our differences and our similarities, and we must all either learn to live together and promote our well-being or destroy ourselves.

Fortunately there are forces at work towards promoting education for a global community, either through the realisation among the nations of our world that all of them share a fundamental likeness, an underlying humanity, or from their awareness that the alternative to learning to 'live together' is self-

annihilation in the face of the tremendous advances in science and technology with the consequent perfection of weapons for mass destruction.

These forces at work are seen, first on the national level, especially in developing countries, where new nations are trying to create and foster a sense of 'belonging together' among the various tribes and ethnic groups through political parties and mass and adult education programmes. In formal education also children are taught to realise that they are part of one nation, one continent which transcends their tribes, where the well-being of each depends on the well-being of all. There is here an illustration of the popular adage, 'charity begins at home'; belonging together must be realised at the national level before it can become meaningful at the continental and global levels.

Beyond the national levels we have also regional groupings working towards the achievement of a global community. There are, to mention only two that come readily to mind from our Region, the Organisation of African Unity and the All Africa Teachers Organisation which are trying to instil into all member states and member organisations the idea that all the region, all the continent belongs together and is part of a world wide community and in seeking their well-being each should also seek the well-being of all as the two cannot be isolated one from the other.

This is the idea which Dr. Kwame Nkrumah of Ghana vividly and forcibly expressed in his famous dictum, 'the Independence of Ghana is meaningless, unless it is linked with the total liberation of the whole continent of Africa'.

On the international scene we have bodies like the World Council of Churches, the World Confereration of Organisations of the Teaching Profession and, of course, the supreme body, the United Nations Organisation all of which in their various ways are trying to bring the nations of the world together and make them realise that in spite of their many differences which tend to divide them, the well-being of each depends on the well-being of all. So that beginning from the nationallevel, the forces at work towards the creation of a global community widen their scope like concentric circles to cover the continents and the whole world community.

And what, we may ask, can teachers and their organisations contribute to this process which has already fortunately begun and is evident all over our globe.

One of the aims of education is rightly said to be to make people fit to live, and fit to live with. In this connection education for a global community becomes the special responsibility of teachers and their organisations. We are not unaware that other agencies like family influence, youth organisations, the mass media like the radio and television and the general society do contribute to this process, but we believe that teachers have a

distinctive role to play in the process because they deal with and guide the children, the most precious asset of the nations, the men and women of tomorrow, the future heirs of our globe.

An old Cliftonian who accompanied his son to the College, said to him, "Henceforth the school and you are one, and what you are, the race shall be". What teachers make of the children today will determine in a large measure what the whole race, our globe will be tomorrow. And how do we carry this out?

First, we suggest, by programmes designed to bring to the children the awareness that in spite of their geographical location, in spite of their colour, in spite of their language, in spite of their race, in spite of their traditions and customs, in spite of their socio-economic and political set-up they belong to and are part of other human beings with different systems in other parts of the globe, and that their well-being depends materially on the well-being of these others.

Syllabi should be made to reflect this, egoistic and ultra-nationalist text books should be re-written with this bias, and material denoucing or ridiculing other people should be expunged.

It might be asked here whether the toning down of ultra-nationalist ideas and material in education for a global community is compatible with the recognition of cultural differences.

Our answer is Yes, without any hesitation. Cultural differences are to be distinguished from offensive ultra-nationalist bigotry which looks down on others as inferior. Furthermore, as we have already indicated, people should know and understand their own cultures before they can fully appreciate and respect the cultures of others.

Another way in which teachers could promote education for a global community is by encouraging communication among nations, and teaching the languages and cultures of other people. This could be done by encouraging pupils to form links with pupils of other nations by corresponding with them, learning their language and culture and by arranging visits to other countries.

In Ghana these methods have yielded very good results. French was introduced into Ghana schools by the lake President Nkrumah soon after the attainment of independence, for easy communication between Ghana and the French-speaking African countries which surround her.

In addition, educational visits to French-speaking African countries are sponsored by the Ministry of Education. The result has been that nationals of French-speaking African countries are looked upon as brothers by Ghanaians, whereas during the colonial era they were considered strangers and foreigners.

But the question is, should education for a global community be taught as a separate subject in the schools? Our answer is both Yes and No. The essence of the subject is that it is really an attitude to be fostered, a way of life which should be made to permeate all educational programmes. But it can also be promoted by teaching it under such subjects as current affairs, civics, social studies or environmental studies, all of which lend ample scope for developing that attitude, that way of life.

In this, it is essential that the teacher's attitude and approach should be without prejudice, and a definite attempt should be made to promote actively the spirit of respect for other people's ways and thinking, however different these might be from ours. It is also important that teacher training should be geared towards this approach.

The training colleges and institutions should aim at educating their students for international understanding, co-operation and peace and respect for human rights. They should attempt to make the students understand and try to find solutions to the 'major problems affecting the survival and well-being of mankind in its economic and social environment', and seek ways of eradicating any situations and actions which tend to aggravate these problems, such as prejudices, suspicions, inequalities, injustices, racial discrimination, colonialism and racism.

A sense of the fundamental unity of mankind should be instilled into them, coupled with an appreciation of the riches which the diversity of cultures could bring to the stock of the wealth of the nations. By the end of their training the teachers must be able to work out syllabuses and programmes for education for international solidarity.

ISRAEL

Israel Teachers Union

A. 1. Premise: Conception of a Global Community

When using the concept "Education for Global Community", we should take into consideration two definitions of the concept "community". We live in a period in which a pluralism of identities and loyalties is being developed. The task of today's education is to educate the future generation for a sincere appreciation of the differences which exist between human beings and their right to preserve them without ignoring the basic principles of human morality. It should be remembered that nowadays the concepts of ethnic belonging are not necessarily parallel to national borders and side by side with the class struggles which is carried on by the owners of the production means and the workers, constant ethnic conflicts take place. These conflicts result from the differences between people of various races and religions and cultures, and they are fed by prejudices and superstitions, false beliefs and fostered aggressive instincts. A number of factors are leading to the internationalisation of ethnic conflicts and put obstacles in the way of education to a global community.

On one hand, there is an increasing difficulty at making ethnicity and state coincide. On the other hand, there is the rapid growth of international communications which has heightened ethnic consciousness everywhere. It is urgent therefore to recognise the need for new approaches to the handling of multi-ethnic tensions.

Education for a global community is the recognition of the principles of equality of human beings and their right to freedom and its full meaning is lending support to the demand of every nation or ethnic group to equal and guaranteed rights and shares in economy, culture and international life.

It seems to us that the American experience will prove to be only one of the possible ways for dealing with the problems of multi-ethniticity and may serve as a storehouse of trial and error experience.

The Zionist movement which created the miracle of the renewal of Jewish independence and the gathering of the dispersed people of Israel and aspires to enable them to escape persecution and preserve their uniqueness - serves as another model for a solution.

It is quite clear to us that to educate for a "Global Community" is not only a matter of recognition of the rights of every individual and ethnic group but of guaranteeing a share of the property and culture.

2. The Role of Education

It is well known that many people are of the opinion that the teacher should avoid taking a side and indoctrination is rejected, but they all admit that it is the duty of the educator to provide information which will enable the pupils to understand better the others if it is accepted that education has a role in the promotion of international understanding. From this we learn that the main task of the teacher is to make efforts to eradicate prejudice, to minimise hatred to a stranger and help develop attitudes helpful to the adjustment of intergroup and peaceful solutions to international conflicts. The most efficient tools are generally those designed to serve a specific purpose.

There are two main problems which education for a global community shares with all other items of the school curriculum. These are the problem of content and the problem of method.

3. Practical Implications for the Education Programme

Education for a global community should be concentrated on particular and feasible goals. It is emotions and attitudes of mind which must ultimately be achieved. Perhaps it is necessary to introduce a special subject in order to educate for international understanding or to include in the curriculum the subject of moral education and give special consideration to fostering tolerance, fair-play, sympathy and aspiration for peace. However, there are many new subjects waiting to be introduced to the syllabuses and it is doubtful if any additional subjects will be included. As it is, the atmosphere of the school may well be more important than the curriculum. Hatred and intolerance may be the results of the way we teach or do not teach them. However, there is certain information which is relevant in the context. There is a special significance to the social sciences, social psychology and to moral philosophy. The methods are determined by the purpose stated most generally, this must be to broaden the horizons of the pupil, to introduce him to the problems of mankind and to show how they relate to him.

4. Success and Failure

The educational system in Israel aspires to educate for tolerance, love of Mankind and international understanding. It particularly pays attention to the fostering of good neighbour relations with the Arabs. The difficulties of the educator in realising this aim are in the state of war which exists between Israel and its Arab neighbours and the acts of terrorism which hit peaceful citizens who walk the streets and also school pupils in their excursions. However, we cannot ignore the fact that a part of

our population holds prejudices which should be uprooted. Up to now no special subject to foster international understanding has been introduced. But the Israeli-Arab conflict has been introduced as a special subject in high schools and this gives the opportunity to introduce ideas and ideals of the "global community". We also include in the curriculum an "Educator's hour" - during this hour the teacher discusses with his pupils current political and social problems.

B. 1. International Cooperation

We highly appreciate the forms of co-operation of WCOTP as indicated in the circular. Yet, our union is of the opinion that WCOTP has not yet solved the problem of the Israel Teachers' Union participation in its regional and general activities.

We bring information to our members about the resolutions adopted at the congresses of WCOTP and give a report about the congresses in the meetings of the central committee of the teachers' union.

According to our opinion the WCOTP should increase the initiative it takes in the field of training a leadership in order to advance political goals such as protection of human rights, ecology and world peace.

2. Political Process

WCOTP should be the flag carrier of democracy and freedom and conduct its policy and activities according to these principles.

The WCOTP should aspire to organise within its ranks all the teachers of the world yet not to give up its principles. It should play a political role in the international field opposing racial discrimination prejudices, all forms of tyranny and abuse of individual freedom. This policy might cause difficulties to the WCOTP in the short range but in the long run it will contribute to the advancement of the free global community.

3. Educational Role

The WCOTP should play more of an educational role by preparing booklets of international educational subjects and albums which purpose should be to explain the various current international problems and also by publishing books and materials about the nature of the different religions and cultures and the contribution of the individual ethnic units to human culture in general.

JAPAN

Japan Education Association

I. Premise: Concept of a Global Community

In the view of the Japan Education Association the global community should be a group of nations who recognise and respect each other's differences and seek to develop plural societies which are global in scope. In other words, it is not aimed at a single global community with all nations of the world sharing the same universal order and the same value concept, faith, interest, etc. Such a global community would have identity or likeness; as community of interest as the term defined by Britannica World Language Dictionary.

We should like to seek a single global community as an ideal, and it is our wish that the barriers of modern nation states be removed to pave the way for realisation of a unified world state as feudal societies collapsed to be replaced by modern nations. For the time being, however, we should like to seek a global community comprising nearly 150 nations who live together in peaceful coexistence and happiness. It is not realistic to visualise a single world state fusing 150 nations in one body in the near future.

The technological progress in the means of transportation and communication is relatively shrinking the globe and is increasing the trend toward unification of the world. In the meantime, people are now turning their attention from economic growth based upon mass consumption of natural resources to the fear of depleting the natural resources of the earth and also to the problems of environmental disruption and pollution. Here arises a universal tendency that the globe is conceived as a space ship travelling along the orbit of the solar system with 3.7 billion people of the entire world aboard. From this point of view the identity of a global community should be more actively taken up in the field of education.

On the basis of the above premise we should now like to state our opinion on the theme.

II. Reply to the Theme Questionnaire

A.

1. The Role of Education for a Global Community

As described in Article 3 of its constitution, the JEA is aimed at the promotion of education in Japan as well as the acceleration of international cooperation in education.

In his inaugural address Mr. Wilhelm Ebert, as the new WCOTP president, said in Berlin last August, quoting the preamble of the Unesco Charter: "Since wars begin in the minds of men, it is in the minds of men that the defences of peace must be contructed. -- The greatest problems confronting mankind cannot be solved with material goods; neither natural resources nor money, neither armies nor munitions can offer an effective and lasting solution to the world crises. -- We must not give up the hope and conviction that the world can survive and man can prevail in peace if and when we can indeed construct the defences for peace in the minds of men."

This Association is aimed, through acceleration of international cooperation in education, to promote an education to contribute toward the peace, welfare and happiness of 3.7 billion mankind.

The preamble of the Japanese Constitution states in part: "We desire to occupy an honored place in an international society striving for the preservation of peace, and the banishment of tyranny and slavery, oppression and intolerance for all times from the earth. We recognise that all peoples of the world have the right to live in peace, free from fear and want. We believe that no nation is responsible to itself alone, but that laws of political morality are universal; and that obedience to such laws is incumbent upon all nations who would sustain their own sovereignty and justify their sovereign relationship with other nations." The Fundamental Law of Education was enacted in line with the above spirit of the national constitution, and its preamble includes the following statement: "Having established the Constitution of Japan, we have shown our resolution to contribute to the peace of the world and welfare of humanity by building a democratic and cultural state. The realisation of this ideal shall depend fundamentally on the power of education."

The goal of this Association is to educate children for the peace and happiness of mankind in accordance with the spirit of the Unesco Charter as quoted by Mr. Ebert and the principles of the Japanese Constitution and the Fundamental Law of Education. Education in a global age must bring up children free from the conflicts of interests and ideology among different countries which tend to make international cooperation impossible. The educators of the world must take the initiative in striving peacefully for realisation of a global community, transcending the differences of ideology and national interests.

2. Contribution for the Development of a Global Community

An island nation in the Far East, Japan has long tended to alienate itself from the rest of the world, but the rapid industrialisation since after Second World War has brought Japan into the family of advanced nations, and international contacts between Japan and other countries have steadily increased. What contribution can Japan make toward the solution of world-wide problems?

Japan may, for example, be able to tell the devloping countries now numbering over 100 about its own experiences of having achieved modernisation and industrialisation after the country was opened to the outside world in the Meiji period while maintaining independence. If the countries of the world are to help each other and to advance in accordance with the principles of equality and mutual respect of sovereignty, they should work out their own plans of contribution for a global community.

As for Japan, the introduction of and the advice based upon the process of national development since the Meiji period as mentioned above may be one of the contributions it can make. Efforts were made in Japan during the Meiji period to westernise the country by inviting teachers from Europe and sending Japanese students to advanced countries. The age of westernisation was, however, followed by an age of Japanisation or nationalisation with all the textbooks, for example, written in Japanese, replacing imported textbooks written in English. However, this Japanese experience may not be applied to many of the developing countries where a multitude of languages are spoken and English or French is used as the common language. Japan's example, however, may be of some help to those countries who are endeavoring to promote nationalisation through the unification of languages.

In summary, what we can do would be to serve the educational needs of the developing countries by extending cooperation and assistance to help them acquire technical know-how instead of providing them with finished products.

3. Actual Educational Programme for a Global Community

In the Japanese schools education for international understanding has achieved a marked progress since after World War II, especially after the Unesco movement has gained momentum since Japan's affiliation with Unesco in 1951. What provides the "backbone" for the education for international understanding in Japanese schools is the spirit of the Japanese Constitution, the Fundamental Law of Education and the School Education Law. The Fundamental Law of Education, in particular includes a paragraph with direct relevance to education for international understanding: "We shall esteem individual dignity and endeavour

to bring up the people who love truth and peace, while education which aims at the creation of culture, general and rich in individuality shall be spread far and wide."

In schools education for international understanding is directly taken up by social studies, but the elements of education for international understanding are sufficiently incorporated in the teaching of other subjects, moral education (at elementary and lower secondary schools), and extra-curricular activities. There are perhaps few countries which give as much attention to education for international understanding in school curricular as Japan. An outstanding example is the activities of Unesco-associated schools. Four elementary schools, eleven lower secondary schools and eight upper secondary schools took part in the program in 1974.

In regard to the teaching of foreign languages in schools English is taught for three years at lower secondary schools (compulsory education) and for another three years at upper secondary schools (92% of lower secondary school graduates go on to upper secondary schools). Although it is an elective subject, almost all of the students are studying a foreign language (especially English). The study of foreign languages is useful for the understanding and appreciation of foreign culture, customs and manners. Pen pal clubs are also active in many schools. The fund-raising campaign for Unicef and the Junior Red Cross activities in schools are also conducive to international understanding.

4. Success and Failure

As mentioned above, education for a global community and education for international understanding have been actively promoted in the 30 post-war years in Japan. Japan is handicapped in international understanding due to such reasons that it is an island nation in the Far East and that there are few teachers who have lived abroad, but if one has an interest in international affairs, he can make full studies of them not only at school but also at home, taking advantage of the well-developed mass communication system, particularly TV, which keeps the viewers informed visually of what is happening around the world. Full freedom of speech is guaranteed in Japan today, and one can read the Japanese and foreign newspapers and magazines freely. The spread of mass communications helps youth to open their eyes to the world. On the other hand, however, it is regretted that the actual conditions in Japan are not always understood accurately by the peoples of the world due to geographical and linguistic barriers.

5. Political Process

In Japan the national government prepares the course of study, which lays down the standards of the contents of education, by carefully listening to the voice of school teachers, citizens, learned people, etc. in accordance with the spirit of the Constitution of Japan and the Fundamental Law of Education, and local governments and individual schools draft their own curricular based on the course of study, taking into account the specific conditions of each locality or school.

Textbooks are printed by commercial textbook companies in accordance with the course of study, and are selected by teachers though there are slight variations between elementary and lower and upper secondary schools. The use of textbooks is mandatory, but there are no undemocratic restrictions on the contents of teaching and the teaching methods provided they do not go against law.

School education is conducted in the process described above, and information concerning the global community is passed by teachers on to students directly without any government pressure applied to it. However, political education to support a specific party is banned by law.

B.

1. International Cooperation

The annual assembly of delegates of WCOTP provides an excellent opportunity for teachers' organisations from different countries of the global community to get together to discuss topics of common interest and to exchange information. We hope that WCOTP will continue to pursue its aim of "promoting international understanding and good will and closer relationships between teachers in different countries."

2. Political Process

We hope that WCOTP will live up to what is said in its constitution: "The Confederation shall exclude from its debate all questions involving political, party-political or religious controversy and shall make no racial discrimination."

3. Educational Role

We should like to suggest that the exchange of educational information regarding participating countries be made at the annual assembly of delegates by asking each delegation to prepare and bring about 500 copies of leaflet describing school system, curriculum, number of schools and students, duration of compulsory education, ratio of enrollment at schools of different levels of education, major educational

problems, etc. for distribution at the assembly.

We also request WCOTP to prepare materials for a global community from an international point of view and distribute them to member associations.

III. JEA's Requests to WCOTP

A line should be drawn between education and other social activities such as politics and economy to ensure its independence. Both teachers and teachers' organisations should remain politically impartial and neutral, and take an unbiased policy toward the government and political parties. No government or political parties should make a political issue of education.

If teachers and their organisations act politically or are committed to a specific political party, education will be put under the control of politics when the party comes into power. Both teachers and politicians should be discreet in their actions for the sake of the political neutrality of education. From this point of view we consider the following provision of the Fundamental Law of Education quite reasonable: "The political knowledge necessary for intelligent citizenship shall be valued in education. The schools prescribed by law shall refrain from political education or other political activities for or against any specific political party."

As we hope that the international solidarity of teachers will be strengthened through WCOTP, we earnestly request WCOTP to take every possible caution to avoid political inclinations.

JAPAN

Japan Teachers Union

A. 1. Conception of Education for a Global Community

Education should aim at all-round development of personality and consolidation of respect for human rights and fundamental freedoms. Through these, education can contribute to spiritual, moral, social, cultural and economic development of communities. A particularly important task of education is to contribute to peace, mutual understanding and friendship among nations, among racial and religious groups. (Clause 26, International Declaration of Human Rights)

In the world today, international exchanges are rapidly increasing and humankind is confronted with many more problems which need solutions on a global scale. To enumerate some major problems, they are maintenance of peace, respect for equality and self-determination of nations, elimination of racism and other discriminations, relationship between economic growth/social development and social justice, respect for sovereignty over natural resources and utilisation of them, preservation of environment, preservation of cultural heritage, etc. Therefore, it is needed to urge every person to realise all the more his/her responsibility in solving various problems concerning world and mankind which affect individuals and social life as a whole and also execution of fundamental rights and freedoms.

What we conceive a global community to be implies such a community as to aim at the intensification of humanistic solidarity, unity and to consciously make efforts for the solution of various problems confronted with the world and humankind. In other words, we think that a global community is such a "collective body of humankind" as to be "global" in scope and to aim at the realisation of various values including sovereignty of humankind, freedom, equality, justice and peace which have been universally confirmed.

Accordingly, education for a global community is an education to make every child acquire the ability to exercise his/her human rights and fundamental freedoms autonomously and to participate actively in solving various problems common to all humankind. In order to promote international solidarity and cooperation necessary for the achievement of the tasks of humankind and for the solution of global problems, we think the role and responsibility of education has now become still more important than ever.

A. 2. The Role of Education and Teacher

As we noted above, a global community implies solidarity and unity as humankind of all nations which aim at the establishment of fundamental human rights, defence of racial sovereignty, social progress of all humankind. These should be achieved through consciousness and efforts of all nations. Although education cannot make a global community itself (for it cannot abolish and/or stop directly racial discrimination and aggression by armed forces), it can and should bring up people who will be the support and driving force of a global community. Since education has by nature a role to bring up the next generation, it not only directly commits the future of individuals, society, and nations, but also assumes the responsibility for the future of humankind and world.

Education for a global community should be promoted through teaching education for human rights; understanding and respect for history, culture, values, living styles of various nations; and through education for peace. Education should enable each youth to acquire the ability to understand intellectually problems confronting humankind; principle of criticism and critical power; and recognition of international solidarity and cooperation which contribute to the development of world peace. We think that it makes no sense to ask teachers to propose single answers to political, technological and economic factors in the service of international conceptions or do no more than promote conceptual approaches in students. We think it particularly important to guarantee students such learning and discussion as to enable them to make critical analyses and have understanding and reasonable judgment.

A. 3. Practical Implications for the Education Programme

Since the defeat of World War II, we have consistently made efforts, as our fundamental task, for the establishment of "democratic education to defend peace and uphold truth". We have confirmed recently that the strengthening of education for international solidarity is a particularly important task for our organisation. (How to Reform Japan's Education, Japan Teachers Union, July, 1974)

In Japan, however, the government exercises its authority over controlling educational content. It not only emphasises the "rise in international position of Japan" and "role of Japan in the world" but makes people regard overseas economic advance of Japanese firms as "growing Japan". With regard to fifteen years' aggressive War of Japan, it was written in the textbooks immediately after the defeat of the War, that such a War should not be repeated. However, in the latter half of 1950's, the

description of the War was amended as an unavoidable War. Since 1960's, the War has been described as if it had been a matter of course. In other words, the description admits militarism and inspires the aggression of major powers.

The struggle against such reactionary governmental control and internationally confirmed and historically experimented principles should form the basis for Education for a Global Community in Japan. We have set, as our major tasks, the promotion of mutual understanding of languages, cultures and histories of nations and betterment of foreign language education. As for the ideal of teacher training corresponding to the goal mentioned above, we have already made some definite proposals. The outline of the proposals is derived from various principles of "Recommendation to the Ministries of Education concerning Education for International Understanding as an Integral Part of the Curriculum and Life of the School" (International Conference on Public Education, 1968) and of "Recommendation concerning Education for International Understanding, Cooperation and Peace and Education relating to Human Rights and Fundamental Freedoms" (UNESCO General Conference, 1974). Therefore, we think that Education for a Global Community should be conducted through all educational programmes.

A. 4. Success and Failure

Various educational practices hitherto made by teachers with regard to "Education for International Solidarity", "Education for Human Rights" or "Education for Peace" (we usually do not use the term "Education for a Global Community") indicates that the results fell short of the expectations of teachers concerned. Generally speaking, these educational practices have only succeeded in making students acquire understanding and knowledge but failed in making students acquire historical recognition and practical abilities for the solution of various problems in the world.

For example, even though students feel pity for Vietnamese and Pakistani children who were exposed to war disasters and starvation respectively, most of them are confined to feel that they themselves are happier to have been spared such situations. This is partly because the subject is not related to current events and therefore the subject is not included in entrance examination, and partly because of the cramming system of education which does not allow students to live and study decently. Furthermore, it is because peace, human rights and international understanding are not taught in classrooms in relation to the actual social life and problems in the world.

A. 5. Political Process

Success/failure of any programme of education for a global

community depends in fact largely on the nature of the political process in which it is conceived. In Japan, the ruling force is alert to every possible chance to oppress democracy and people's lives within the country. Externally, they seek economic advance as a powerful nation. They have consistently pushed forward a reactionary course in education since the 1950's. Now they even profess their intention to abolish the Fundamental Education Act which is drawn up on the basis of peace and democracy.

In the education system of our country, teachers and their organisations are restricted to assume social responsibilities as professionals for what education, educational content, and educational methods should be and for learning and development of children. The government unilaterally decides educational content and textbooks and teachers are compelled to accept them. Individual teachers are in reality forbidden to teach students domestic and world situations which may be sensitive as far as the policies of the Japanese Government is concerned.

However, public opinion has come, in recent years, to pass judgment against various problems on environmental pollution and destruction, U.S. military bases in Japan, peace, bribery cases of political and financial circles. The swell of public opinion has also become a driving force to get some winning judicial decisions in court struggles. In connection with these social tendencies, there has been seen a certain advancement of practices in education for peace and for environmental protection.

B. 1. International Cooperation

In principle, we esteem that WCOTP has contributed to the advancement of affiliated organisations' movements and of widening the basis of a global community through annual assemblies, regional conferences/seminars and periodical public relations, etc. and that the Confederation has, in addition to the patterns mentioned above, organised international actions to support, in response to the requests of the organisations concerned, member organisations which have difficult urgent problems to be solved.

We also highly esteem that WCOTP has, while strengthening the solidarity with other international teachers' organisations, worked actively with international organisations, in particular ILO and UNESCO, for the improvement of educational conditions and working conditions of teachers. We think that WCOTP should further strengthen such activities. At the same time, more effort should be made toward the implementation of the ILO/UNESCO Recommendation concerning the Status of Teachers in the respective countries.

B. 2. Political Process

We think that such tasks common to all humankind as fundamental human rights, racial sovereignty, world peace, environmental protection are political tasks of a global community. We think it epoch-making in the history of education in the world that WCOTP has been intensifying its "educational" role in achieving these tasks. If WCOTP expects to attain a certain goal of these tasks by making its utmost efforts, it has to play a "political" role at international level at the same time. That is because respect for fundamental human rights and racial sovereignty, protection of peace and others are not only values to be realised by education but also political tasks to be advanced by solidarity and unity of peoples and teachers all around the world. It is particularly important in that case to confirm carefully the historical development of principles involved in resolutions, declarations and recommendations of international organisations and to enrich the fundamental policies of WCOTP activities both in pattern and content.

B. 3. Educational Role

Since WCOTP is an international organisation of the teaching profession, it should play more of an "educational" role in explaining international, political, social or economic realities to its members organisations. In particular, it should contribute to practices and recognitions in member organisations by distributing, as educational materials, the results of full discussions based on educational research.

New Zealand Educational Institute

A 1 Conception of a Global Community

The United Nations statement "that wars begin in the minds of men" might be more accurately worded "wars begin in the endocrine glands of men". For many years wise men believed that human beings could be trained to act according to logic and reason. 20th Century research has shown that the emotions play an extremely important part in decision making.

The fear/aggression reactions of human beings have helped them to gain domination over most other creatures on earth. Fearful in the face of a common danger, men have united and overcome internal differences. Aggressive in time of confidence men have fought each other to gain dominance of one kind or another (economic, cultural, political). In our view it would be neither possible nor desirable to overcome differences of culture, history background and the like and thus produce a uniform global community.

Any global community must be a world of nations which have their own values, beliefs and at the same time respect and value those of others. To achieve this respect among all people requires an educational process aimed not only at developing a logical approach but also at encouraging an emotional maturity - hence the importance of education in such fields as art, dance, mime and music. Man has to gain an understanding of his own feelings and must realise that his ambivalence even to those nearest and dearest to him is an intrinsic feature of man's state.

A 2 The Role of Education

We do not support the view that education should aim towards one particular international conception. The practice of totalitarian countries in indoctrinating children in schools has shown that it is possible to achieve success of a kind with the majority of the children at the price of variety and spontaneity - and there are always some individuals who resist the process. We prefer that education should focus on promoting a capacity to understand and to reason, to seek evidence and to make informed judgments; at the same time children should be encouraged to understand their emotional responses and helped to control them so that they are given expression in a way that is appropriate to the circumstances. At present the community generally expects children to act

according to reasonable and considered precepts and ignores their emotional reactions.

Education for a global community should permeate all education programmes perhaps most markedly in those activities where mans' understanding of himself is enhanced. Unless he knows why he acts as he does the avowed pacifist might be greatly puzzled how his participation in a pacifists' rally finishes with his being involved in a fight. There are no single answers to international problems and students should appreciate that though it is easier for the outsider to see the problem whole he cannot be aware of many of those factors that are only too obvious to those caught up in their effects. The worth of cultural diversity and different ways of living should be recognised; our educational procedures need to help children towards that recognition.

A 3 Practical Implications for the Education Programme

The role of education in brief should be to:

- make children fully aware of their own culture and through it the culture of others;
- impart a positive attitude to respect for views, beliefs and customs of others both within one's own country and outside it;
- train children to seek evidence, weigh it up and make reasoned decisions;
- develop emotional maturity in children;
- lead children to realise that freedom also involves responsibilities.

In New Zealand the major group (Europeans) has dominated the decision making and cultural development. The minority groups have been disadvantaged. Over the last 20 years in particular there has been a growing understanding of the importance of Polynesian and other cultural systems and this is being realised in our schools. All programmes and text-books are being carefully reviewed to remove stereotyping of many kinds including sex stereotyping.

The social studies programme in our schools is designed to achieve the aims referred to in this paper which means that during teacher training, inservice training, and the general school work the emphasis is in the right direction. There has, of course, always been a gap between the ideal and the performance as all of us are prisoners of our inheritance.

One of our major problems is that New Zealand is a small country at a great distance from other countries. Radio, film and television have partly closed the cultural gap while many schools operate on a "paired schools" system with schools in other countries. There is a great need for more liberal provisions for sabbatical leave for teachers and for exchange programmes for children.

A 4 Success or Failure

The New Zealand programme can record some limited successes and some general failures for some of the reasons referred to in the paragraph above. The goodwill is there but often the teachers, the parents and the children are not well conditioned towards the concept of a global community. Teachers may sometimes unconsciously belittle other cultures because of their own limited understanding of cultural diversity.

The New Zealand Government has taken an active part with the Colombo plan and with its aid programmes. There are a number of voluntary associations working towards greater world understanding. Many teachers have travelled overseas and have benefitted from cultural contacts abroad.

The geographic isolation of the country has helped in one sense, namely, that we have no inbuilt fear of physical invasion. We are told that New Zealanders are generally hospitable people. However we have had little experience of having our cultural values threatened in any way. The reaction to such a threat would probably be a primitive one but the developments referred to earlier, working towards a greater understanding of other cultures will no doubt bear fruit over the next generation.

Some of our members have reported limited parental resistance to programmes encouraging the concept of a global community but it does not appear any longer to be a significant factor. A certain narrowness of vision may react negatively upon the teachers' efforts. Sometimes the concept of a global community might require too much sophistication in students but our social studies programme aims to develop sympathetic understanding of other peoples' cultures as soon as possible in the school programme - along the lines of the "children and people of other lands" technique. Some of the Government's housing projects have not given sufficient attention to areas of conflict when tenants are being selected. On the other hand this forcing together of people of different cultural backgrounds may in the long run result in development and understanding.

A 5 Political Processes

We can speak only from a knowledge of our own political processes and we do not think there are any substantial restrictions within our community to prevent the development of education for a global community. However as our direct experience is limited to only our own form of democracy our attitudes may be circumscribed.

Many of our school programmes have developed from those designed for other countries e.g. Great Britain and USA. Over the last 30 years these have been significantly modified but many of us believe there will be further substantial revision in the near future following our growing understanding of the need to encourage cultural diversity within New Zealand.

It may well be argued that the impact of the media, the complex life in a modern society and the duality of standards apparent even to young children, as well as other social and political factors all have a greater effect on students than the attitude of any individual teacher. Nevertheless the general attitude of every teacher is important even if it is only one factor in developing attitudes in pupils. We have no evidence that teachers individually or as a group have been condemned as being "too progressive" in their attitudes to human rights.

B 1 International Co-operation

Although the Institute as a body has taken a very active part in WCOTP since its inception we have great difficulty in keeping our members well informed about the WCOTP programme. This is a general problem of communication as we have the same difficulty regarding our own programme within New Zealand. Fortunately the combined impact of various agencies (UNESCO, UNICEF, Overseas Aid, etc.) has tended to make all New Zealanders sympathetic to the concept of a global community even though active participation may be at a lower level. Therefore the concept of international co-operation practised by WCOTP would be generally acceptable to our members. We continue to pass on information through our publications.

Determining priorities is always difficult but the Institute has recently placed great emphasis on the development of a more effective regional programme in Asia. This includes leadership training and also co-operation with teacher groups in Asian countries at the invitation of the teacher organisations. The development of successful regional programmes is probably more urgent for us than the wider programme of world peace. We expect of course to continue to press the need for world peace while feeling that the operational area should be to develop greater understanding within each region.

B 2 Political Processes

Our view is that WCOTP must always act pragmatically within the general philosophy that its aim is to encourage peaceful solutions to problems. Clearly it is not possible to understand all the diverse problems faced by groups in any country so that guidelines must be sought through the teacher organisation or organisations concerned. As with most international activities there must always be compromise and flexibility if WCOTP's actions are to be both successful and credible.

WCOTP needs to play an active role with the United Nations and its agencies but the concepts which are developed by WCOTP need to be flexible in the way we have outlined above.

B 3 Educational Role

WCOTP needs to develop its educational role towards its own member organisations because we depend entirely on communications. The problem is to devise effective ways to do this - and most teacher organisations are still seeking these ways to communicate with their own members. The regular information sheets now being sent from WCOTP are most useful to us and help us to promote the concept of a global community.

NORWAY

Norsk Laererlag

A 1. Premise: Conception of a Global Community

In the first part of the questionnaire it is endeavoured to determine what is meant by a "global community". Do we mean a community based on some sort of common denominator for all nations, or does a global community mean a community based on differences but with tolerance towards these differences? It is also obvious that the conception of a global community will depend on factors connected with national particularities within the political, religious, ethical, scientific, economic and other fields. How a global community is concenived also depends on experience in individual countries and on activities carried on across national frontiers.

Many people wish to develop a global community based on the idea that it should be possible to arrive at common features which everybody could accept. Even if in many ways this might be desirable, we have to face the fact that this aim is entirely Utopian. Conditions in individual countries - both as regards political system, language, and not least, development - vary so much that it would be impossible for such a community to materialise.

In our view it would be appropriate to see a global community as a community within which the existence of differences is accepted but where, nevertheless, it will be possible to achieve community within these differences. A question is if it will be possible to establish a set of basic values which many can accept and which a majority will perceive in the same way. In this connection we would mention ideas such as understanding, tolerance, respect, human dignity. It would also be appropriate to mention what is called in the UN Charter on Human Rights the fundamental freedoms.

We must realise, however, that these values are not understood in the same way everywhere, and the concepts of "tolerance" and "understanding" indicate an understanding of this fact. Nevertheless it will be necessary to try to establish at the international level certain basic ideas to which the largest possible number may adhere.

2. The Role of Education

It is asked in this section if education can contribute to the

promotion of a global community. Can such a community be furthered by providing factual information? Will it be possible to educate for a global community without touching on political, technological and economic factors? In education for a global community should it be endeavoured to create attitudes?

Both the Norwegian Education Act and the nationally valid official teachers' guide form a good basis for the introduction of educating for a global community in Norwegian schools. Thus it has been politically decided that such education is to be provided.

> Education for a global community is not a separate school subject. It would be more appropriate to say that it is a superior aim which has points of contact with the overall claims of education and with certain school subjects such as civics and scripture. To a large extent, therefore, it is left to the initiative of the individual teacher if education for a global community is actually practiced. As to textbooks it is also more or less left to chance how they deal with subjects which may be directly related to the conception of a global community. Without any doubt the education given is marked by the fact that other societies are appreciated according to Norwegian values. It would probably be true to say that pupils rarely get an opportunity to judge other societies on the basis of actual conditions in those societies. The fact is that in such a context it is impossible to avoid political and economic considerations, and in many cases this collides with parents' views as to what kind of education the school should provide. This is particularly difficult if it is a question of studying a society whose political system totally clashes with our own.
>
> It must be correct, however, that the school is to convey facts on other societies and other social systems, and it would further appear to be appropriate that these facts should be given with due consideration for the conditions on which the societies in question are constructed. An important condition for a successful education for a global community must also be that it promotes attitudes to the effect that students are trained in showing understanding and tolerance towards other societies and other cultures. Finally it must be an aim of education for global understanding that students are taught to appreciate other societies and cultures on the basis of factual information available and of a tolerant attitude towards these societies.

3. Practical Implications for the Education Programme

It is asked in the questionnaire what measures have been taken

in our country with a view to eliminating harmful prejudice associated with the appreciation of certain societies.

To this must be replied that the authorised teaching programmes emphasise - both in their general remarks and in connection with advice on specific teaching materials e.g. in geography and history - that harmful prejudice towards other societies should be counteracted. In this connection it should also be pointed out that all textbooks for use in Norwegian schools must be approved by the authorities, and it should further be mentioned that textbooks, especially in history, geography, civics and scripture, are subject to special scrutiny with a view to eradicating statements considered to be discriminative against other social systems, other political opinions and other creeds.

As to steps taken in order to improve and deepen students' knowledge of languages and different cultures, geography and history are particularly concerned. It should be emphasied, however, that education in other cultures chiefly means Western cultures or cultures particularly well known in the Western world. Norwegian schoolchildren hear little about Eastern cultures and about the cultures of Africa and Latin America. English is compulsory for all as from the fourth form, and in addition pupils in primary school may choose as a second foreign language French, Russian, Spanish, German or Swahili (as from 6th form).

It should also be mentioned that the Norwegian UN Association and the Norwegian Agency for International Development (NORAD) are actively engaged in spreading knowledge about other cultures in Norwegian schools. These organisations also produce teaching materials for all levels within the Norwegian school system.

It is of great importance to education for a global community that teacher training institutions prepare their students for such education. Curricula for teacher training colleges prescribe that students should receive such education, particularly in connection with history, geography and civics and in connection with methodology training. In the course of their period of compulsory educational practice in school, students will also meet a claim for education for a global community, and they will have to take this into consideration in planning their teaching. The UN Association and NORAD jointly arrange frequent courses for teachers in teacher training colleges. These activities are given a high priority by the said institutions.

It is asked if education for a global community should prefer-

ably be a separate subject or if it should be integrated in various ways in all education programmes.

The reply must be that one should not exclude the other. The overall aim of Norwegian education is clear, and it is also clear that education for a global community should be integrated in a number of subjects taught. At the same time, however, it is obvious that education for a global community has specific aspects which make it natural that it is also taken up as separate subjects. It would be natural to include such themes in connection with the study of contemporary history, in connection with discussion programmes, special teaching projects, etc. It will be of interest to mention that NORAD and the UN Association have prepared jointly specific packages of educational material dealing with question connected with a global community.

4. Success and Failure

In this section it is asked what programmes have been particularly successful as far as education for a global community is concerned.

Experience shows that concrete programmes dealing with subjects with which students identify themselves are the most successful. There is little help in listing a large number of facts about international problems. It is evidently much better to select concrete issues and associate them with conditions with which the students identify themselves. As an example could be mentioned that a teaching package has been produced which deals with problems of developing and developed countries with special emphasis on population. This package is built around letters from a girl living in Norway and a boy living in Kenya. Through these letters it is possible to list a certain number of problems which may subsequently be elucidated by means of factual information. It has also proved successful to use literary texts to convey information on other cultures. Fairy-tales and legends are of central importance in this connection.

5. Political Process

In this section of the questionnaire the relation is sought between the political process - defined in this connection as a decision-making process - and the form which education for a global community takes in individual countries.

To this may be said that the Norwegian authorities are

really concerned that Norwegian children and youth should be educated for a global community, and they are therefore interested in the success of such an education. As mentioned above this clearly appears from the Education Act and from the teaching programmes worked out by the central authorities. The Ministry of Education has also used circular letters to stimulate education in this field. Perhaps it should also be mentioned that both NORAD and the UN Association receive public support, and the teaching programmes worked out by these institutions are officially approved.

In principle teaching programmes do not prescribe limits to the importance which the teacher may accord to education for a global community, nor do they provide guidelines as to how such education should be practised.

However, as already mentioned, parents will generally have an idea about the kind of education which should be provided. This is particularly true when questions of a political character are touched upon. If a majority of parents hold the opinion that such questions are controversial, the teacher must take this into account in his teaching. It is quite evident that teachers who really take pains to elucidate thoroughly a particular theme and who, in doing so, will have to touch on political and economic values and judgments, easily run the risk of being accused of holding too progressive views on international affairs. It is probably true to say that in the course of the last year or so a certain scepticism towards so-called progressive teachers has developed. This may have led to a general tendency by teachers to be more cautious in taking up issues which may be regarded as controversial. This has also led to more caution in introducing literature which might be considered controversial in this respect.

B 1. International Co-operation

This part of the questionnaire mentions what WCOTP is doing to support the construction of a global community. Mention is made of the annual assembly which is open to all member organisations. Mention is further made of regional activities, courses and international seminars for teachers, and it is asked if these activities can be said to have led to global understanding.

It is undoubtedly of considerable importance to have an opportunity to participate in international activities in a field in which one's main interests lie, in this

case through the teachers' organisations. It is probably under such conditions that the highest degree of international understanding can be achieved. It is important to meet colleagues, and it is important to take up for discussion central themes with a power to engage and which are of general interest to the profession. However, these activities are mainly the privilege of central representatives of the organisations. When it comes to informing our national members about international activities, we can hardly boast of any considerable efforts. Generally speaking members will get an idea of what is going on internationally through the periodical published by Norsk Laererlag (Norwegian Teachers' Association), and which is distributed to all members.

It is evident that WCOTP, as a world-wide organisation, should be able to play an important role in the promotion of a global community. It is therefore important that the organisation initiates conferences and seminars dealing with these questions. It is likewise important that the organisation should be informed of developments in individual countries and is able to provide assistance if the need arises. It is also felt to be important that through membership in WCOTP a feeling of solidarity is established with fellow teachers all over the world and that solidarity finds practical expression in actions of support by member organisations to members in a dangerous position. This is perhaps the most important way of furthering a global community. The primary aim of the teachers' organisations is to further members' interests, but we are of course well aware that in many countries the teachers' organisations play a prominent role in the general development of the country. This is why the community experienced through WCOTP can contribute to the promotion of a global community.

2. Political Process

It is asked how far WCOTP's activities for the promotion of international understanding should be based on specific ideologies or whether they should be neutral.

Considering the fact that WCOTP comprises organisations in all parts of the world, it would be difficult for WCOTP to base its activities on a specific ideology.

On the other hand WCOTP cannot be altogether neutral either, as this would hamper its range of activities. In our opinion WCOTP should base its activities on the principles governing the UN and its agencies. It is obvious, however, that WCOTP, more than the UN, is able to take initiatives

and to mark a stance in connection with special issues. WCOTP will also represent teachers in other international organisations, and will thereby be able to advance the special interests of the teaching profession. Of course this may both promote and hinder a global community.

3. Educational Role

It is asked if WCOTP should actively engage in the preparation of educational materials intended to further a global community.

WCOTP is first and foremost a caretaker of teachers' interests at the international level. In our opinion, therefore, the organisation should primarily engage in problems concerning the profession as such and in problems connected with teachers' working situations. Even if - due to its rich international experience - it might be desirable for WCOTP to assist in producing educational materials aimed at a global community, we feel that the organisation would hardly have the necessary capacity to do so. What it can do, however, is to induce the other international organisations with which it is in contact to take up the subject and try to develop it further within their specific fields of interest.

NORWAY

Norsk Lektorlag

A

1. Premise: Conception of a Global Community

Development results within such areas as Nuclear Science and Space Exploration ought to have convinced everybody that we belong to one community, and that humanity can survive only if we agree to solve our most pressing problems in common, for example:

Conservation of expendable resources essential to life in atmosphere, hydrosphere and lithosphere;
Protection against harmful pollution of air, water and soil;
Population growth control.

Within this global community there must however be room for diversification. Problems may be approached along different inroads, differences in beliefs, expressions, cultural patterns and technical achievements should be tolerated and even encouraged.

The Indonesian national devise:

Bhinneka Tunggal Ika
(Unity in Diversity)
may serve as an ample illustration to this principle.

A Global Community may be looked upon as a living organism, a complete structure or body consisting of a multitude of cells, tissues and organs, each one given a specific task to perform, built and trained for its special function for the benefit of the whole. Ears, veins, toes, lymph-glands, eyes, hair .... all are different, yet essential to make a complete body. And if the body is to function properly and move forward with purpose, all parts must work in harmony and not seek to destroy each other.

Wishful thinking? - Perhaps, but still our only hope for the future of mankind.

2. The Role of Education

If we accept the above concept of a global community, education must serve a dual purpose:

2.1 to train every cell and part of the body for its specific task,
(i.e. to build people's knowledge, skills and attitudes so that they may improve their own area - their village, town, region, nation - and develop it into a meaningful and valuable unit - culturally, economically, technically, politically and spiritually)

2.2 to make every part of the body aware of its place, its role to play, and its dependence upon every part of the same body,
(i.e. to foster international understanding by learning other people's languages, their history, their social, religious and political systems, to promote improved relations and growing respect for each other, and to realise our total interdependence)

By following these two main guidelines, teachers may individually and collectively contribute towards an improved community, locally and globally.

3. Practical Implications for the Education Programme

3.1 Curriculum development must take into account the two principles outlined above;

3.2 Work is already going on in several countries, by mutual exchange of curricula, textbooks and teaching materials, to eliminate possible misconceptions, prejudices and wrong or false information about other nations or groups. This kind of work should be continued and intensified, and spread to all communities;

3.3 Teacher training in most countries seems to take relatively good care of the first point under 2. above. More attention should be given to p. 2.2.

3.4 Education for a global community should certainly permeate all education programmes and not become a separate subject.

4. Success and Failure

There is beyond doubt a far greater international understanding and feeling of commonness among people today than just a few decades ago. This is particularly evident among school children and youth. But there are still several problems left, and in certain parts of the world man has suffered serious setbacks on the road to a global community.

Formal education alone is however not to be praised for the

progress nor blamed for the setbacks. Today we find perhaps the greatest "tutor" within this field in what the French call "l'école parallèle" - or may I rather use the term "the invisible school" - i.e. mass media, films, magazines, etc. that fill an always greater part of our lives and leave their impact upon us without our noticing it consciously.

It may safely be said that a formal education programme where the effects of "the invisible school" are taken into consideration, has a greater chance of success and earns more goodwill than a programme where those effects have been ignored.

Tolerance and willingness to accept other people's rights to exist and to voice their opinions are prerequisites for success in education for a global community. In a society where "the invisible school" is totally dominated by one exclusive system, whether it be political, religious or social, any education programme to promote global understanding is doomed.

5. Political Process

From p. 4 above follows that education for a global community may expect success only in areas where free information is allowed to flow, - if we by a global community mean something different from complete uniformity under <u>one</u> political system (viz. p.l.).

In Norway, the recently approved Bill of Comprehensive Secondary Education includes a clause that no school board has the right to question an applicant to a teaching post on his/her political point of view. - This does not mean that a teacher cannot be politically active, but that political aspects are not to be considered together with other qualifications for the teaching profession. - It is expected from any teacher that in controversial matters, a balanced picture be presented and different points of view be discussed. Pupils' essays should be evaluated upon their professional qualities and not their political contents.

There have of course been cases where a teacher has been accused of displaying extreme political ideas, left or right, in his/her classes. - One case where a secondary school teacher has been accused of "racist" sympathies, is at present awaiting trial.

B

The Role of WCOTP

1. International Co-operation

There is a general feeling that WCOTP, like other international

organisations, may serve as a valuable tool to promote understanding and goodwill among its associates throughout the world, and that its value may further increase by a more intensified information among member associations and others.

It seems though that WCOTP activities are relatively little known among ordinary teachers in Norway. In a random assembly of teachers, you may find one or two actively engaged, a handful showing moderate interest, whereas the majority is unaware of the work of the organisation; some even of its existence. - This is even more so with young people in school. An explanation may be that so many worthwhile projects or programmes compete in capturing the interest - and money of school youth. Like commerce, international aid organisations have discovered the high purchase power of the teenagers, and appeal to their idealism and social conscience when advertising their projects. In this bewildering multitude of praiseworthy programmes, WCOTP has been comparatively low-voiced and goes consequently unnoticed by youth and teachers.

If WCOTP is seeking increased international co-operation, priority should be given to a broader information to organisations in order to reach larger groups of teachers. One solution may be to intensify leadership training, e.g. in regional courses, where emphasis is placed on global problems.

2. Political Process

As an international organisation, WCOTP cannot and should not advocate any specific political or social system to the exclusion of others, but must be based on broad, general, human principles. A national organisation may expect WCOTP support only in cases where basic human and democratic rights are observed, not in cases where these rights are violated.

3. Educational Role

WCOTP may actively engage itself in "educational" activities directed towards its member organisations. It may be of restricted value if WCOTP itself went directly into the preparation of educational materials. It might rather serve as an "idea bank" where useful materials were tested and recommended for teaching programmes directed towards a global community.

PANAMA

Magisterio Panameño Unido

I. La Asociación Magisterio Panameño Unido concibe una "Comunidad Mundial" como un sistema de relaciones humanas entre los pueblos que componen el mundo, basado en los siguientes criterios:

1. Fortalecimiento del concepto del hombre.

2. Edificación de una sociedad consecuente con ese concepto.

3. Desarrollo institucional inherente a los valores democráticos que ese tipo de sociedad porta (libertad, dignidad, derechos y deberes sociales y político y crecimiento científico, moral y tecnológico).

4. Establecimiento de estructuras de producción y consumo ajustadas a las necesidades de una sociedad que reconoce el valor del hombre.

5. Creación y desarrollo de un Estado con la orientación política adecuada a los objetivos sociales generados por los criterios anotados.

II. Magisterio Panameño Unido considera que este esquema ideológico, aplicado a nivel universal, sirve de generador de una filosofía educativa de carácter mundial que responda a los siguientes principios:

a. Cambio social:

El cambio social es una constante de la historia universal y se ha acentuado en los últimos años con motivo del alto desarrollo científico-tecnológico que experimenta el mundo de hoy.

Las repercusiones políticas, éticas y económicas que este hecho implica obligan a la renovación de sistemas con el propósito de lograr más altos niveles en la vida del hombre.

b. Libertad y dignidad:

El hombre, como sujeto de la historia, es un ser que actúa fundamentalmente a impulso de dos grandes valores: la libertad y la dignidad. En el mundo contemporáneo estos valores se plasman en realidades materiales y espirituales que giran alrededor de necesidades básicas del ser humano. Las posibilidades de atender debidamente esas necesidades constituyen una premisa para la vigencia de esos valores.

c. Independencia y soberanía:

Las relaciones entre Estados modernos deben estar orientadas por el respeto al derecho que tienen los pueblos dentro del marco sociológico de la interdependencia, a aprovechar plenamente sus recursos humanos y materiales para el bienestar colectivo. En ello radica el espíritu de independencia y soberanía como principios jurídicos y de significativo valor.

ch. Continuidad histórica:

En el desarrollo de la humanidad se han producido transformaciones en las cuales hay un encadenamiento causal que demuestra el sentido de continuidad histórica en la vida del hombre.

El estudio de esta realidad y de las leyes que la rigen representa un reto de orden científico y social.

d. Planificación:

Los cambios que registra la humanidad son, en definitiva, producto de la acción consciente del hombre.

En la actualidad, estos cambios sociales no se producen espontáneamente sino mediante la organización previa de los mismos.

Esta organización responde a criterios administrativos y a líneas metodológicas racionales que se conjugan en la planificación.

e. Interacción de los fenómenos sociales:

El cambio social, como doctrina y como hecho es un complejo cultural que tiene entre sus componentes básicos a la educación, que no funciona aisladamente de los otros factores implícitos en los procesos de transformación. La planificación económica y social debe tomar en cuenta este principio.

f. Solidaridad:

El compromiso frente a objetivos comunes abliga a la identificación con quienes están directamente afectados por una situación que viola esos objetivos.

III. Función de la educación y tarea del educador

Las directrices doctrinales planteadas pueden ser válidas universalmente para orientar las estructuras educativas nacionales en función de la búsqueda de una "Comunidad Mundial". De ello se desprenderían dos acciones inmediatas:

A. Aplicación de esas directrices en la estructuración de las políticas educativas locales.

B. Orientación del proceso de formación y perfeccionamiento docente con arreglo a esas políticas.

Como consecuencias prácticas de lo que hemos esbozado proponemos las siguientes medidas prácticas:

1. Luchar individual y como gremio por el fomento del espíritu crítico en todas las acciones humanas particularmente en el quehacer educativo.

El desarrollo de este espíritu científico, como premisa de la formación integral del hombre, sería la garantía de una participación consciente del individuo en los procesos sociales de las comunidades local y mundial.

2. Incrementar la conciencia social y política del educador de manera que éste asuma una conducta pública apropiada a los elevados intereses de su colectividad nacional y de la comunidad mundial. Este requerimiento se impone desde las primeras etapas de la formación del hombre y particularmente reclama profundización en el desarrollo de los programas de formación del docente.

3. Estructurar y fortalecer las organizaciones magisteriales y mundiales como instrumentos que garanticen la efectividad de las lucnas sociales del educador.

4. Ampliar el diálogo entre los educadores del mundo sobre la problemática social contemporánea y en especial lo que se refiere al proceso educativo.

5. Concretar una acción a nivel de organización magisterial mundial para que se de vigencia, en cada país, a los acuerdos que recoge la Declaración Unesco/OIT como estímulos a la profesión docente.

B. 1. <u>Cooperación Internacional</u>

La estructura de la CMOPE fundamentada en las formas de trabajo que detalla en los puntos B.1. (a.b.c.) y las acciones que de ellas se derivan, Magisterio Panameño Unido las da a conocer a sus socios mediante el comentario que hace de ellas, en sus reuniones del Consejo de Representantes, sesiones que se realizan cada quince días durante el período escolar activo (mayo a diciembre). También se distribuyen los ejemplares de la Revista "Echo" entre los socios más activos.

Creemos, como una necesidad prioritaria en nuestro caso, que la formación de dirigencia y promoción de objetivos "políticos" tales como los derechos humanos y la paz mundial deben ser tareas fundamentales de la CMOPE.

2. Proceso Político

La CMOPE debe analizar si su política de trabajo basada en ciertos principios básicos que aplica juiciosamente es lo más conveniente para su futuro.

3. Función Educativa

Nos parece que sería conveniente explicar en Seminarios y Asambleas las realidades internacionales políticas, sociales y ecónomicas.

Así podríamos lograr una mejor y mayor cohesión y la unidad gremial internacional necesaria para luchar por nuestros objetivos e intereses comunes.

Creemos que de ser posible la preparación de materiales educativos internacionalmente orientados y encauzados hacia una "Comunidad Mundial" tiene sus ventajas cuidando no lastimar los sentimientos marcadamente nacionalistas de cada país o Estado políticamente constituido.

REPUBLIC OF CHINA
(Taiwan)

China Education Society

I. Confucianist Conception of a Global Community

The ideals of Chinese education have been conceived in the environment of Chinese civilisation, which in turn is rooted in "human nature" and "benevolent love". Especially "benevolent love" is expressed in the form of "faithfulness" and "reciprocity". "Faithfulness" means to do one's best in the service of others; "reciprocity" means to understand the other's position by putting oneself in it. In other words, "faithfulness" on the Chinese moral scale has developed a variety of meanings. To one's parents, it means filial piety; to one's teachers and seniors, it means respectfulness; to one's friends, it means sincerity; to one's society, it means truthfulness. The highest expression of "faithfulness" is in the love of one's country and one's people. That's why we go to the family of pious sons when we need loyal ministers in the government. It is precisely this strong love for one's country, for one's people, and for the whole of mankind that gives one the courage to sacrifice one's life for the cause of justice. "Faithfulness", "filial piety", and "benevolent love" are therefore merely different aspects of human nature.

In human relations, the "benevolent love" takes the form of a peaceful orderly world where "all men are held brothers".

What kind of society is the Grand Commonwealth according to the Book of Li? Let us briefly explain it first as a whole, then in some detail.

The Grand Commonwealth is an ideal society in which economically "wealth need not be privately owned and the fruits of one's labor need not be enjoyed only by oneself"; socially "no one only loves one's own parents, nor cares only for one's own children"; and politically "the virtuous and capable are chosen to rule, and mutual trust and good neighborly relations are cultivated and maintained". Let us now explain point by point:

(1) "It is wasteful to let natural resources lie abandoned on the earth, but they need not be hoarded as one's own. It is likewise wasteful to hoard one's energy, but it need not be expended on private ends alone." This means that in the Grand Commonwealth people would work hard to exploit the natural resources for the sole purpose of providing universal sustenance and enjoyment. Labor

would be performed for social service, not for the earning of wages. Therefore, the economic system of a world like that would be founded upon mutual co-operation; and service would be rendered free for all work. This is exactly also the economic system under the Principle of People's Livelihood.

(2) "No one loves one's parents alone, nor cares only for one's own children. The aged are provided with facilities for retirement, the able-bodied with opportunities for service, and the very young with nurture and right upbringing. All helpless widowers, widows, orphans, the lonely, and the bodily disabled are provided with adequate means of subsistance. Every man will be assured of social honor and personal status, while every woman of a happy home." This means that in the Grand Commonwealth, children will not be denied education and care; the able-bodied will be engaged in useful professions; men and women will be happily married; the aged will have their places of retirement and rest; home life will be stable; and any helpless bachelors, widows, orphans, the lonely, and the disabled will enjoy state protection and social aid. By that time, all problems of nurture under the Principle of People's Livelihood will have been solved.

(3) "The wise and capable are chosen to rule. Mutual trust prevails and good-neighborly relations are everywhere maintained." This pictures a world in which the nations are at peace, and are equals in sovereignty - a world in which "there will be no cause for evil scheming; nor for the rise of predatory or subversive intentions." This will be a world of permanent peace, where "all good things are for all people."

II. Confucianist Role of Education

In developing ideal personality by means of education, our attention is given not only to the training of the mind, but also to the discipline of conduct. It is recorded in Confucian Analects that the Master taught his disciples four things, which are letters, ethics, faithfulness and truthfulness. What is called the instruction of the "Letters", though appearing to be of the mind, is in reality still mainly concerned with the unfolding of human nature, the perfection of personality, and the establishment of a benevolence-ruled state.

The duty of the teacher is to lead his pupils upon personal efforts that will eventually attain the point of perfection in every respect. Furthermore, the teacher should set a good example by his own conduct so that the pupils will follow him unconsciously.

III. Practical Implications for the Education Programme

According to Confucianist ideas, the ideal man is one with a benevolent heart; the ideal state is one ruled by benevolence; and the ideal world is one of peace and order. To produce human beings with benevolent hearts is the aim and objective of Chinese education; to establish a benevolence-ruled state and thereby to contribute toward the realisation of the world of peace and order is the highest ideal of Chinese education.

We therefore first suggest that the contents of education should include a fourfold nurture; that for the intellect, that for moral fortitude, that for physical health, and that for social adaptability. To be a good citizen of a free and independent modern nation he should be nurtured in all these aspects, for only a combination of these four constitutes sound education for the fully endowed man. These ideas were rooted in our traditional culture based on the six arts and we would do well to formulate our national educational policy on an integration of the four nurtures, namely, the intellectual, the moral, the physical and the social.

It is always the function of education, according to Confucianism, to instruct the younger generation how to fulfil their duties to the community, to the nation, and to the world. Now let us indicate some educational projects under this principle as guidance to our educators.

A. Compulsory education for children and Literacy Movement for Adults:

The objective of education is to teach our citizens to adapt themselves to life and become useful men and women for the reconstruction of the community. It seems to be the first step to eradicate illiteracy altogether and give everyone, a rudimentary knowledge of citizenship, with compulsory education for school-age children as the starting point.

Next, there should be a nation-wide literary movement for the benefit of illiterate adults of both sexes, i.e., to teach them how to read ordinary books and newspapers, to write letters and take personal notes.

B. Education for Home Life:

The schools and colleges must teach the students that home is a basic unit of social organisation; then train them to understand from their home life the nature and working of person-to-person relationships; and, lastly, help them to anticipate the socio-economic problems that will confront them in life.

C. Citizenship Education:

Citizenship education does not stop at instructing students in knowledge; it has to foster in them the spirit and substance of the Chinese ethical tradition of virtues; paternal kindness, filial piety, fraternal affection, and mutual respect between husband and wife. These virtues are sine qua non to Chinese citizenship. Civic education must also seek to mould the character and conduct of the student so that he may be able to find his place in an independent, free nation.

D. Vocational Education:

Training for vocational life should arrange its curricular and extracurricular activities so that the students may be able:

(1) To foster and develop a philosophy of life characterised by initiative, a sense of responsibility and a spirit of service; to cultivate the student's ability and willingness to use both his brains and hands; and to train him in the habit of mutual help and division of labor.

(2) To maintain mental and physical health, to minimise accidents and injuries, and to gain a knowledge and the technique of how to increase security while at work.

(3) To seek after basic knowledge for the improvement of working abilities.

In short, education from this point of view should broadly prepare the students for vocational life in respect of their capacity to learn as well as of their personality.

E. Boy Scout Training:

Boy Scout training includes the four important items of education: the intellectual, the moral, the physical, and the social. The virtue most important to our social reconstruction according to our tradition is mutual co-operation among citizens. Boy Scout training is particularly noted for its value in cooperative living.

From the above discussion, we can draw the conclusion that Chinese civilisation is rooted in "human nature", and shaped by "benevolent love". The hightest good of education is to unfold human nature, to perfect character, and by this means, to establish a benevolence-governed state which, in turn, will help to bring about permanent peace and order in the world. In methodology, emphasis is laid upon spontaneity of the pupil,

and exemplariness on the part of the teacher. This fundamental principle in education should be held not merely as the precious heritage of the Chinese people, but should be regarded as a Common Creed to be practiced by international education. With this type of education prevailing everywhere, the idealised world of peace and order will not be far to seek.

REPUBLIC OF KOREA

The Korean Federation of Education Associations

1. Conception of a Global Community

The term global community may be identified as a community of national communities whose constituents have a sense of unity so strong that, despite inevitable areas of difference and conflict, they tend to relate to one another as mutually belonging together and regard others as intruders. Many factors contribute to this sense of unity. These factors are delineated as a common language, history of triumphs and defeats, common literature, and a crucial perception of a common future.

There are numerous factors which delineate communities from one another. These factors are broadly defined as cultural, political, and economic values which greatly influence individual perceptions.

The term ' community' in the national unit is used here in its broadest context with full recognition of its close inter-relationships within the 'global community' of which it is a part. Problems affecting a member of this 'global community' mutually affect others and consequently should be resolved jointly by all members. One apparent danger which confronts us as a 'political community' is overpopulation or the inability to feed the starving peoples of the world community. The crux of the problems does not appear to be centered around numerical factors but rather the diminishing of the earth's potential food supplies and mineral resources. Problems of overpopulation constitute a real danger to the maintenance of a civilisation which can adequately care for its members. Hunger is directly related to overpopulation and consequently constitutes a world problem. Technologically advanced societies of the western hemisphere have mainly conquered the problem of subsistence, however many smaller nations of Africa, Latin America and Asia have not adequately addressed this problem in a measurable sense.

Tragically, it appears that the major priorities of some small nations seem to be in the direction of obtaining nuclear armament, and capabilities rather than addressing the plight of thousands who go to bed hungry. This nuclear capability desired by so many nations creates a potentially dangerous precedent because any misunderstanding between the communities could trigger a nuclear holocaust, which could result in total destruction.

2. The Role of Education for a Global Community

Every national community lives within the conceptual framework of a 'global community' with certain expectations and responsibilities and it is imperative that every proponent play an active role in his respective community. Those nations not fulfilling their obligations contributing an equal share is viewed as being impudent. The implications of this concept for the education are quite significant and may be discussed in that context. It places certain responsibilities and duties, as well as limitations, on the national education program. For the program to be dynamic and viable it must facilitate the participating nations in contributing their equal share to the global community with which they interact. Education may conceptually illustrate pertinent information reference. It is obligation to the global community. This is a responsibility of the educational institution in serving the nation. Education may find itself in direct opposition to the global community.

For example, in the Republic of Korea, formal education has as a primary function to protect the democratic nation from communism if it conflicts with the global community. It should be remembered that each nation has its own rights and responsibilities to certain courses of action which are best suited to its own national security and welfare, democratic process notwithstanding.

Clearly, education which serves its nation best is the education which best serves in a global community. The welfare of each national community is woven together in the fabric of a global community which exists only as a part of the global community. The global community is an aggravate of communities related by commonness of interests and ideals that formulate a global community order.

3. Practical Implications for the Educational Programme

New developments in the relationship between the big powers illustrates that their national interests in economic development predominate over their ideologies and politics. It appears that they are now contesting each other with their economic power and technology. These phenomena will directly or indirectly have an impact on Korean society and its educational system. Since 1945 the peninsula of Korea has been divided into ideologically opposed units and have fought a bitter struggle between North and South. It appears that Korea was caught up in a powerful conflict of interests and a concerted cold war. Now the world order is changing rapidly. For the thirty years of this century, the western hemisphere was dominated by the United States and the Soviet Union, and consequently other countries had to adjust to the influencing facts of international life. Presently Communist China appears to have superpower credentials

and Japan has economic credentials. Expectably one result of this will be intensified problems in the Korean peninsula.

Today there also appears to be more intelligent thinking about the future world. It is imperatively clear that empty slogans about 'burying capitalism' and 'containing communism' are being replaced by national discussion about detente, international understanding and peaceful coexistance. Several measures to prevent the possibility of military conflict and confrontation have been recommended: the rule of international law, arms control, disarmament, technological development, conservation of global resources and other related measures.

Specific measures are essential for a more livable global community. They do not appear to address the causal factor of the problems. To realise the global community concept it is virtually impossible for nations to assume a 'my country', right or wrong attitude.

Educational institutions in Korea are dynamic institutions which share equally in facilitating the functions of its society. The Korean community as a nation has identified some pertinent needs and responsibility of educating all members of society. In this sense, the individual exists only as a citizen of the nation. Under the specific and unique situation of Korea within a global community, education for national interests and anti-communism has been strongly emphasised for the last thirty years.

For this reason, the Korean educational institutions attempt to provide and generate support for the political system by inculcating inclusive values espoused by the system. The justification for nationalism in education is an important aspect of this country's objectives and cannot be ignored without possible loss of national identity.

Since citizenship implies nationalities, it would be strange to assume that the schools could educate for citizenship without promoting national pride and patriotism. Another rationale posed by advocates of more nationalistic education is that of competition with other nations.

If one country educates for a global community while its counterparts continue anti-nationalistic school training, there is a perceived threat which may affect the national security. It will be safe to say that the preservation of the nation rests on the abilities of the school programs to educate the youngsters to accept and participate in national values and goals.

The Korean Federation of Education Associations, however, proposes some implications as follows: 1) The approach involving hostile or negative propaganda must be replaced by

truthful and fact-oriented programs. The propagandistic approach will not cultivate the analytic ability of the youngsters nor the citizen. What is indicated here is an honest approach and treatment in evaluating different cultures and ideologies. 2) There should be continuous international communication between teachers and students of other communities. 3) Korean nationalism is based on traditional values, human ideals and realities of the world. Education program will improve Korea's related standing in the world community.

Nationalism must not be ethnocentric, but be a liberal and creative nationalism that will enhance its image outside of the global community. The Korean educational system has separate subject beginning in elementary school and continues through the higher educational institutions in order to improve international communication, and to provide greater knowledge and understanding of other nations and cultures. Furthermore, the mass media in Korea delivers a voluminous amount of information and cultural activities of other nations.

4. Political Process and Education for a Global Community

Each community as a nation has a political ideology. Political ideologies are accepted by people only when they provide means for individual dignity and well-being: how and to what extent they serve that purpose is an important concern of the Korean educational program. A global community for what and for whom is discussed and is included in the planning of educational programs.

Instability of the balances of power and the patterns of life and consequently some modifying of previous methods of problem-solving and interrelationships between individuals must be altered to avoid internal conflicts. Education will play a vital role in how the changes are viewed by participants and necessary alterations are accomplished. Education is definitely one significant direction towards the overall enhancing of Korea's relative standing within the 'global community'.

REPUBLIC OF SOUTH AFRICA

African Teachers Association of South Africa

The Oxford Dictionary gives the following, among others, as meanings of the word 'community': fellowship; body of people having common interests; body of associates. The task assigned to us at this conference is to consider the kind of education and the way of life which, if adopted, will help all men to live in fellowship and harmony with one another in a world in which tensions are reduced and friendly intercourse ever grows.

A. The Pursuit of Truth:

A1. Mass Literacy

The pursuit of truth is the greatest concern of man in his fight to build a global community. Men and women should be assisted to acquire knowledge more effectively than at present. An informed public can resist the slanted propaganda of seekers after power better than the ill-informed. Knowledge of public affairs and familiarity with issues of importance to the state enable men and women to judge more accurately than ignorance. Is it a practical proposition to make mass literacy for the global community for the first priority in the quest for truth? Is adult education of less importance or of greater importance or of equal importance with the other three sectors of education (primary, secondary, university) in the pursuit of truth?

A2. News Media

It is common knowledge that mass news media - the radio, TV, the press - are not always used in the pursuit of truth. They are controlled, in many countries, by power-drunk politicians or corporations with bested interests. Evils such as race or colour discrimination, or exploitation of the poor, are often glossed over or justified by clever news editors. How can this be combated? How can the public be protected from propaganda which sometimes misleads and confuses even the most sophisticated readers or listeners or viewers, and makes it difficult for ordinary men and women to distinguish between truth and lies?

A3. Some Basic Truths

Certain basic truths must be accepted: no man is completely evil and no man is completely good. By the same premise no state is completely bad and no state is completely good. Do we then

accept the view that every ideology according to which modern states are governed has its good points and its bad points? Man, being a sinful creature, must constantly strive to improve, to move away from evil. He must search for new and better ways of organising life for the individual, for the nation, for the global community, according to the philosophy generally accepted by his group. There is so much that each state can do to improve its own economic and social life that one wonders why it should use up its time and energy in denigrating others. Should not each state use less money on spreading propaganda and attempting to create a good image of itself abroad and more on improving the economic and social life of its citizens?

B. Bridging the Gap Between Rich and Poor Nations:

B1. Education

A global community can be established only if the wide gap between the technologically advance or industrialised countries and the poor or developing nations is effectively narrowed and ultimately closed. Should not education, both academic and technical, being the most important service of any state, be the first priority if the gap is to be closed? Should not governments attract the best men and women into teaching by paying teachers salaries equal to, or better than, salaries paid in industry and commerce? Is this practicable? Is it advisable for the teaching fraternity to campaign for the removal of all forms of discrimination against women in education so that the bitterness that women must feel may be eliminated, and that they may make a more positive contribution to the development of a global community?

B2. Hand-outs

A global community should be like a family in which members share responsibility for the well-being of the home and each member makes his own special contribution according to his nature and circumstances. What is our view on hand-outs or subsidies from rich nation to poor nation? What is the mental and spiritual effect on the members of a nation which depends on others for the majority of its educators and technicians? Can there be real independence, can there be real equality between nation and nation in such a dispensation? Can a rich state abstain from forcing its ideologies on a poor state which it supports economically?

B3. Natural Resources

Every country has natural resources determined by its geographical

conditions. The tapping of these resources, even if the products are not exported, operates not only to the benefit of the country itself, but also to the benefit of many other countries. Every member of the global community is, directly or indirectly, affected by the good husbandry or bad husbandry of a farmer in the remotest corner of the earth. It will ultimately be to the advantage of all if the standard of living of poor nations is raised. What steps should be taken to ensure that those who have acquired the skill of preserving and developing the priceless gifts of nature pass on the skill to those who lack the skill so that man may continue to exist on the planet, earth? Should a country set limits to control capital flowing from overseas sources?

C. Conflict and Détente

C1. Conflict

It is generally accepted that the next global war involving the super-powers will result in the annihilation of the global community. The destruction caused by the atom bombs dropped on Japan in the last World War is insignificant compared to the destruction which could be caused by the weapons which have since been developed. If the global community is to continue to exist, man must find other methods of settling disputes than violent conflict, and teach himself to use these methods whatever the difficulties. The destruction and suffering of people, of women and children and old men, in the violent conflicts of Biafra, Vietnam, the Middle East, Ireland, Angola, emphasise the need for statesmen, for ordinary men and women who are the main sufferers in such clashes, to evolve and vigorously pursue more civilised methods of settling disputes. Modern man must ban war completely. He has no choice in the matter if he hopes to survive. How can modern man be educated into a full realisation of this? Should all books and films which glorify war be banned? Should there be more books and films which emphasise the horrors of war? Should the news media be used to increase public awareness of the horrors and the futility of war?

C2. Détente

The alternative to violent conflict is negotiation or détente or discussion round a conference table, not only be the quarrelling parties, but by all states within easy reach of the conflict because the whole world is involved in any conflict between states. But how can we eliminate the weaknesses of détente, the selfishness of states, the lack of neutral machinery for enforcing decisions? States are not impartial. Each delegate invariably

seeks shamelessly and openly to promote the interests of his own country. Hence the frequent deadlocks. Nevertheless, despite these weaknesses, détente enables the negotiators to purchase valuable time to seek and find a negotiated settlement and avoid conflict.

C3. Communication

Good relations between members of a community scattered all over the globe can only exist if there is meaningful communication between them. Let each party try to learn the other party's language and culture or at least the language and culture of his neighbour or neighbours. Let each nation learn to respect other nations, especially those with whom it comes into contact. Let there be communication between states, between heads of governments, between the common people of different countries, and particularly between states with different ideologies and different forms of government. Mutual knowledge, mutual respect, will make it easier for states to reach agreement on matters of vital importance to themselves and to the global community.

C4. Race and Colour

Should race and colour differentiation be condemned as a threat to peace or should they be regarded as a way of conforming to God's plan of diversification?

D. International Organisations:

D1. Internationalism

Instruction should be given to all people in general, and to young people in particular, on the activities of bodies like RED CROSS, UNO, ILO, UNESCO, WHO, WFMH, World Sports Federations, and Ecumenical Movements, whose purpose is to create harmony and order, thereby building a global community out of a diversified world. The most positive activities of international organisations or international agencies are those in which states cooperate to promote health, control population growth, study and take appropriate action on ecological conditions.

D2. Health

The deterioriation of health in one part of the earth reduces the quality of health in many other places. Plagues are not confined to one state by political boundaries. Economic inter-

dependence necessitates the free exchange of goods between states in distant parts of the world and such goods may carry disease germs. The health control measures of each state concern every other state. How can international cooperation to promote health be extended?

D3. Ecology

Ecology is a science dealing with the interrelationships of plants and animals, including man, and their environment. It enables modern man to assess the negative aspects of technology. A habit of thinking ecologically needs to be developed in individual men and women, in governments and non-governmental bodies, if the continued existence of earth's inhabitants is to be guaranteed. Modern man must avoid upsetting the order of nature. Nature produces no wastes but re-cycles all its by-products back into the ecosystem. It is only man who produces wastes which cannot be re-cycled. The experiences of industrialised countries where extensive harm has been done to nature by uncontrolled industrial expansion should be studied and the lessons applied in the increasing industrialisation of developing countries so that mass destruction of the gifts of nature may be avoided. But national development means the building of factories, bigger cities, wider roads. How can ecology and national economic development be reconciled?

D4. Population Growth

Man has been successful in lowering the human death-rate but not the human birth-rate. The WHO (World Health Organisation) has been successful in eradicating malaria and tuberculosis. Population growth has consistently outstripped growth in food production. Technological means for reducing the birth-rate are now available, but legal barriers, moral and religious taboos and personal prejudice stand in the way of their application. It is the poor nations, the nations which can least afford it, which have a high population growth rate. How can this problem be solved? It is desirable that the Zero Population Growth formula be adopted by all nations. If this is not done, the earth, within a few decades, will not be able to support human and animal life. How can teachers' associations help to educate people on the need for population growth control?

D5. Sport

In no other sphere can a healthy global community be developed so effectively as in sport. Should people mix sport with politics? International sport can help reduce tensions in

international relations more effectively than any other international activity. But is there no danger of sport adding to tension instead of reducing it? Can the teachers' association play a part in using sport to build a global community?

D6. Ecumenism

In church affairs the ecumenical movement deserves the support of all progressive, truly religious men and women, for it is an attempt to bring all men to recognise Christ as the head of the church, the head of one church. Church people should learn to fight against religious intolerance and to worship together for the good of humanity. What part can the teachers' association play in this respect? How is the ecumenical movement to be reconciled with traditional denominationalism and the conservatism of the older members of each denomination? How are the investments, the land, the buildings, the movable property of the bigger, older churches to be re-distributed if the ecumenical movement grows?

E. The Role of WCOTP

WCOTP with its member associations scattered all over the earth's surface is in a favourable position to promote education for a global community. As the individual tries to solve his own particular problems in his own area, his horizons are broadened by his association with the teachers of the world. He is strengthened by the knowledge that others have similar problems. The manner in which other teachers and other teachers' associations have solved their problems gives inspiration to the humblest teacher and the least organised teachers' association to try and achieve the status achieved by the most highly organised member association of WCOTP. Membership of a world body of teachers is a valuable asset and is within reach of every national teachers' association. By virtue of such membership, the resources, power and influence of WCOTP become, idealistically conceived, the resources, power and influence of the smallest member association. There are of course many difficulties. What are they and how can they be overcome?

SCOTLAND

The Educational Institute of Scotland

A

1. Conception of a Global Community

The theme study asks whether, by a "global community", is meant a system of plural communities which recognise the same fundamental values, or a single global community united by common values, beliefs and interests which transcend differences between particular communities. The question may not just "appear to be abstract" as the theme study suggests: it IS abstract. It is also unrealistic - indeed the theme as a whole seems misconceived and presumptuous. The brotherhood of man is, of course, an age-old universal aspiration and if and when it is ever realised mankind will have achieved a global community however one cares to define it. But the aim of 'One World' is a political aspiration. Is WCOTP suggesting that teachers should take it upon themselves to try to fashion and direct the political aspirations of the people of their respective countries?

2. The Role of Education

An educational system sub-serves the society of which it forms part and of necessity reflects the values and beliefs of that society. It is not, except in a very limited sense, an instrument for social engineering and certainly could not be used in different countries with diverse sets of values and beliefs to mould them all into a new arch-type of global society. It would be easy to draw up a catalogue of the virtues that would go to make up a global society: knowledge, understanding, compassion, enlightened self-interest, etc, and one may hope that as children grow in knowledge and understanding they will also grow in human goodness. Indeed this may be regarded as a fundamental aim of education but teachers serve that aim not by presuming to offer their own solutions to international problems but by developing their pupils' intellectual capacity, powers of perception and critical judgment, aesthetic senses and affective skills. This is what good teachers have always sought to do without any pretentions about "education for a global community".

3. Practical Implications for the Education Programme

Britain has laws against racial and sex discrimination

and machinery for their enforcement. These laws reflect the profound conviction of our people that racial and sex discrimination are wrong and this conviction is inherent in the teaching provided in our schools and in the training of our teachers. We do not say that racial and sex discrimination do not exist in the United Kingdom. The stereotyping of woman's role in society ("a woman's place is in the home") has led to some discrimination against girls in education as elsewhere - for example, in the choice of subjects, homecraft in particular having been regarded as peculiarly a subject for girls and technical subjects for boys. The new Sex Discrimination Act 1975, and the Equal Opportunities Commission set up under the Act as the enforcement agency, recognise this and education authorities and schools have now been required to review their traditional practices and curriculum arrangements in order to ensure that the two sexes are treated as exactly equal. We have no racial problems in education and the influence of education is naturally used to counter racial discrimination where it exists outside the schools, as for example, in areas which have a large influx of immigrants from abroad. The questionnaire asks, "should education for a global community be a separate subject or should it be something which permeates all education programmes?" "Education for a global community" is not in any meaningful sense a subject in itself but the aims of good citizenship and neighbourliness, which presumably are what is meant by "education for a global community" should underly all good teaching.

4. Success and Failure

The questionnaire asks for details of the success or failure of individual programmes of "education for a global community". Again, if by this term is meant simply good teaching which transmits human goodness along with knowledge and understanding, we could doubtless find countless examples but we do not keep records of the commonplace. If by "education for a global community", on the other hand, is meant a programme purposefully directed towards the perfecting of human nature, we know of no cases in which this has been attempted. All teachers teach subjects and good teachers also teach children but we know of no teachers who presume to teach, or to try to teach the millennium.

5. Political Process

"Does the successful practice of any programme of education for a global community depend largely on the nature of the political process in which it is conceived?" Surely the answer must be, 'yes'. In a free society, teachers are at liberty to teach their pupils about world problems as they think best and are trusted, as good professionals, not to abuse their position by seeking to indoctrinate pupils with their own political beliefs. In countries ruled by totalitarian governments on the other hand,

the teachers are expected to indoctrinate their pupils with totalitarian beliefs and principles. This is self-evident and one has only to consider how utterly incompatible one political system is with another to realise the fatuity and futility of any attempt to devise a universal programme of "education for a global community". About all the various political systems have in common is a common vocabulary: they all use such words as 'freedom', 'liberty', and 'democracy' but these words mean very different things in totalitarian countries from what they mean in free, democratic societies.

B

1. International Co-operation

It will be evident from our answers to this questionnaire that the Institute has some reservations about the effectiveness of the efforts of WCOTP "to contruct a global community within the teaching profession as a contribution to the overall global community". For example, we question the usefulness of the exercise to which the Confederation has committed member organisations this year in inviting them to Washington to discuss "education for a global community". Once again delegates will doubtless be united in praise of virtue and comdenation of sin, but to what end? The Confederation, should, in the view of the Institute, address itself to professional and educational problems of a practical nature, that is to say, the working conditions of teachers and such matters as curriculum planning and development, school organisation and management, and teaching methods. These are the proper business of teachers and of organisations which seek to serve the profession. In addressing itself more meaningfully and realistically to them WCOTP can best serve its member organisations, particularly those in developing countries and become an influencial international force in the affairs of education and the teaching profession.

SWEDEN

Lärarnas Riksförbund

A

1. Premise: Conception of a Global Community

The dream of a single world community is probably as old as humanity itself. In the course of history this dream has acquired various manifestations and has led to world empires of varying extent and permanence. All of these empires have collapsed, due among other things to their attempts in one or more respects to compel all of their subject peoples to adopt the values and attitudes of the ruling state. A global community in which national idiosyncrasies and national values of a political, economic, social and religious nature have been obliterated would therefore appear to be as unattainable as it is undesirable.

A far more realistic concept is that of a global community of mutually independent nations with a number of common values uniting them with bonds that are much stronger than those of various forms of oppression. We believe this to be the only possible interpretation of the term "global community". The states now in existence will continue their independent development of certain traditional national values, but at the same time all countries are moved by a desire to strengthen or establish general opinions and attitudes which are intended to be universally valid - the common values of the global community. In defining such universal values, care must be taken to avoid the uncritical acceptance of values in a country or a group of states occupying a dominant position in the world either politically or economically. Action based on such premises is liable to be interpreted by other states as cultural imperialism, in which case it will arouse resistance and antipathy, the very antithesis of the concept of a global community.

We would therefore interpret the concept of a global community as a worldwide community of interest based on certain universally accepted values uniting a host of different states, whose other political, economic, social and religious ideas and attitudes may be very divergent. One of these universally accepted values should be the realisation, acceptance, understanding and respect of these differences between states.

2. The Role of Education

The possibilities of changing or creating attitudes constitute a topic of intense discussion. Radical changes of attitude probably require very long-term projects. The conviction of the superiority of the native culture to other cultural systems is very deep-rooted, and its transformation or eradication requires patient and prolonged conditioning. Naturally, education and schooling have an important part to play in the achievement of such changes of attitude. The personal action and involvement of teachers constitutes a very important factor in this connection. Attitudes and opinions are usually bound up with emotions and are therefore often irrational, but greater empirical knowledge of real conditions is bound to influence them. The teacher can endeavour, purposively and patiently, to communicate the universal, fundamental values to the students in all contexts. The Swedish curriculum mentions several such overriding aims to be borne in mind by the teacher. These include the intrinsic value of the individual, the equal status of women and the internationalisation of instruction. All instruction is to be founded on understanding of and respect for the right to be different; this is a precondition of the type of global community endorsed by us in section one.

In his treatment of international questions generally, and especially in education aimed at the creation of a global community, the teacher should always think twice before giving simple, uncomplicated answers concerning world problems. This kind of approach is more likely to conceal the problem involved, because the simple solution causes many students to stop short of involvement in the issue; it obscures reality, thereby impeding a genuine solution. Instead the teacher should inculcate a working method whereby the students can then work on their own in search of possible solutions. He should also state quite clearly that a problem can be solved in many different ways and that directly conflicting solutions can sometimes be proposed to one and the same problem. Every day we are confronted by cases where analyses of complex problems have resulted in the proposal of completely different solutions, depending on where the analyses have been carried out. The realisation of this state of affairs, of course, must not lead to despair and resignation and obstinate adherence to a fixed model. Instead it should lead to a more candid and pragmatic discussion between individuals and nations. If instruction in the various countries is organised on these lines, this should make it quite possible to attain the dual objective of worldwide values and understanding of and respect for international differences.

3. Practical Implications for the Education Programme

The Swedish curricula greatly emphasise the internationalisation of education, stipulating as they do that an international approach is to be adopted in all contexts where this is feasible and that attention is to be drawn to the interdependence of

different countries. Needless to say, one of the consistent aims of the Swedish education system is to combat prejudice and clichés. Future changes may further reinforce these aspects parallel to an evaluation of their effects, but no such basic scientific evaluation has yet been undertaken of the efficacy of education as a means of creating or transforming attitudes. A National Schoolbooks Board has been set up to prevent blatant prejudice in textbooks. This Board reviews schoolbooks to ensure that they are compatible with the provisions and underlying intentions of the curricula.

Both teachers and students stand to benefit by greater opportunities of international contact. No theoretical instruction can take the place of personal experience where the understanding of other cultures is concerned. Swedish education is to a great extent characterised by a contemporary focus, aimed at broadening the students' knowledge of the world today and based upon the conviction that every civilisation is to be judged on its own terms.

In the context of teacher training, additional elements of internationalisation can easily be added to the existing courses of training by means of a revision of syllabi. An increased exchange of trainee teachers between different countries could possibly have a stimulating effect, as could the introduction of more exchange appointments. Certain activities of this kind are already being practised, but an expansion is desirable.

To attain the goal of a global community, all education must incorporate elements aimed at the understanding of this goal. Some such elements can perhaps be given the form of a special subject or part of a subject, but the overriding values and attitudes as such must permeate all subjects and all educational levels.

4. Success and Failure

Individual teachers have of course actively and enthusiastically contributed in their teaching towards the creation of attitudes and values that are positive towards the goal of a global community. Contributions of this kind have been connected with the teachers' own involvement and interest and also with the interests and wishes of their students. On the other hand there has not been any scientific evaluation of formalised experiments having exactly the direction alluded to in the question, and it is therefore hard to draw any general conclusions on the strength of the contributions made by these - specially motivated - teachers. Probably many teachers who received their training during an earlier period are uncertain concerning these questions and therefore hesitate to broach them actively. A fairly comprehensive scheme of in-service training has been started in this

sector. Evaluation of this entire teaching sector is also impeded by its generalised character, responsibility for its conduct being shared by all teachers. Purely generally speaking, however, it has been possible to observe a rise in the interest taken by young persons in international questions and a broader involvement in international events. The authorities do not raise any objections to the conduct by teachers of this type of instruction. On the contrary, the curricula vigorously recommend it. Individual teachers have been criticised for their instruction in these matters by parents differing from the teacher in question in their views concerning common and desirable values. This strengthens the realisation that the foundations of a global community are laid in the individual country.

5. Political Process

The society within which a particular type of education is conducted naturally influences that education and its prospects of success. Societies which are dominated by the fundamental community of values to which we referred in section one take a positive view of developments towards a global community and encourage their education systems to work in this direction. The success of this education is therefore dependent on the social system existing in the country concerned. Consequently the society in which the student lives and works plays a vital role in the creation of the student's attitudes. The teacher's own attitudes can reinforce pre-established attitudes in the short term and possibly transform these attitudes - as they are manifested in the process of interaction with society at large - in the long term as well.

In Sweden the teacher is assured of educational liberty: he himself decides what matters he will raise and how he will treat them. No special consideration towards the Government is stipulated with reference to delicate issues. The teacher presents the facts available and then makes an assessment of them together with the students. On the other hand the teacher is forbidden during his instruction to advocate dictatorship or racialism or to incite opinion against ethnic minorities, but this rule applies to everybody in Sweden and not specifically to teachers.

B

1. International Co-operation

We believe that the structure and modus operandi of WCOTP are well in line with the demands and wishes of the member countries. The formulations of the questionnaire therefore have our full support and should continue to provide the foundation of WCOTP's

activities. It is up to the various affiliated federations to make WCOTP's actions known at national level, and the obvious way of doing this is via union journals. In this way union members can be kept informed of international actions which are organised and conducted with the support of their own union, indeed at the instance of their own union.

It is our hope that WCOTP will maintain its present activities in accordance with current guidelines. The further expansion of activities to such extensive tasks as matters concerning world environment protection and world peace would be to bite off more than we can chew. There are other bodies for these purposes. WCOTP should concentrate on matters concerning the teaching profession and should provide opportunities of contact between the teachers of different countries by means of international conferences, regional seminars, the training of leaders, etc. Questions of the above mentioned character may form part of the business of the conferences and seminars, but they should not be allowed to overshadow the more everyday, concrete problems with which we teachers have to contend in the practice of our profession and in dealings with our employers.

2. Political Process

WCOTP's action in particular cases should be organised on the same premises as at present, i.e. be based on certain principles which can be applied judiciously in each individual case. As the number of actions increases, a pattern should emerge which can be termed an ideology. This ideology, of course, can then be framed in more general terms and, following resolutions by the congress, form the basis of future action by WCOTP.

In all cases where it is obvious that a national member organisation has freedom of professional action, is managing a question itself and has not turned to WCOTP, that national organisation must of course have full control and sovereignty of the continued handling of the matter. Even if a federation turns to WCOTP for support, the federation's views in the matter at issue are bound to carry a great deal of weight. WCOTP should not adopt a more actively initiating role concerning international affairs generally; action of this kind would if anything tend to weaken WCOTP's position in promoting the professional interests of its members.

3. Educational Role

WCOTP is to act as a service organisation to its member organisations, i.e. supply them with all the information they require but not act on its own initiative in asserting certain lines of explanation or certain aspects with regard to world developments.

If WCOTP is capable of producing internationally oriented teaching materials without this being to the detriment of its other activities, this would of course be a great benefit to many teachers. Such a great amount is already being produced, however, through other national and international organisations, that the main problem is not so much a shortage as a super-abundance of this kind of material. WCOTP should therefore refrain from production activities of this kind if they would entail the restriction of activities of other kinds.

SWEDEN

Svenska Facklärarförbundet
Sveriges Lärarförbund

A

1. Premise: Conception of a Global Community

Education for a global community must be aimed at establishing awareness of and respect for differences between different communities but must at the same time endeavour to achieve unanimity concerning a number of values which can be shared throughout the world. The Declaration of Human Rights is one example of values which transcend the differences between communities. Knowledge of and respect for differences would, however, seem to be preconditions for the identification of values of mutual interest. A New International Economic Order should be capable of providing a basis for better education for a global community.

2. The Role of Education

The teacher occupies a key role as a provider of knowledge and values, and is therefore very important to the conditioning of attitudes in education for a global community. The teacher must inculcate in the students the foundations of international understanding and of disposition to international co-operation. This can be done by developing the ability of the students to draw conclusions regarding cause and effect, so that during their school careers they will be prepared for their role in the future community. The teacher cannot solve the international problems but must endeavour to supply objective and complete information, strike a balance between one-sided views and take care to conduct his instruction in a neutral vein. Teaching should be based on cultural similarities, otherwise instruction concerning foreign countries and peoples can easily become exotic, in which case it is liable to cause prejudice and misapprehension.

3. Practical Implications for the Educational Programme

The Elementary School Curriculum lays down that instruction concerning international affairs must influence attitudes on the basis of objective information. Textbooks for different subjects are specially reviewed with regard to objectivity, the aim of this review being to prevent the dissemination of

prejudice via teaching materials.

English is taught from grade 3 of elementary school and is obligatory up to and including grade 9. Students can choose an additional foreign language (German or French) in grade 7. Upper secondary school students can also study Russian, Italian or Spanish. In a country as small as Sweden, the aim of all this language instruction is to improve contacts with the world at large.

All teacher training at present is seriously deficient where instruction in international affairs is concerned. Teacher education in Sweden, however, is at present under review, and the terms of reference for the Commission responsible for this review envisage a reinforcement of instruction in international affairs in the new scheme of teacher education.

As regards in-service teacher training, certain efforts have been and are being made, for example, on behalf of "key groups" (further training advisers, teacher trainers and information officers, as well as journalists active within the trade union organisations) by SIDA - the Swedish International Development Authority - in collaboration with the National Board of Education and the teachers' unions. SL too has co-operated with SIDA, since 1969, in the arrangement of summer training courses for teachers, and in the past few years SL has also helped to arrange seminars concerning international development. The county education authorities of a large number of counties, co-operating with the municipalities, have reached or are in the process of reaching all elementary school teachers with an interdisciplinary study day programme on international affairs. This scheme was launched in 1973/4. In-service training on the subject of international affairs is one of the sectors to which the NBE has given priority in its in-service training programme.

Education for a global community should not constitute a specific subject but should permeate all teaching. Social subjects, however, should present better opportunities than other subjects for the analysis and discussion of international affairs.

It is also very important to bear in mind that international affairs and conditions should already be referred to at pre-school level, since children acquire their attitudes to the surrounding world at a very early age.

4. Success and Failure

Deficiencies of teacher training (both basic and in-service training) are probably the main reason for the limited internationalisation of teaching today.

Another negative factor is the lack of global perspective in some teaching material. International affairs are often treated as controversial political issues, and this can inhibit many teachers.

The teachers' unions have endeavoured by various means to make it easier for their members to provide instruction in international affairs. In this connection we have made representations to the authorities concerning the need for better training in these matters and for a better review of textbooks. We have also provided our members with legal assistance when they have been accused of "one-sided" information concerning international affairs, and we are trying to increase direct contacts with schools and teachers in other countries in order to establish better understanding of and interest in international co-operation.

5. Political Process

The Swedish school system does not incorporate any obstacles to education for a global community. On the contrary, there is a programme for the internationalisation of pre-school education, and both the elementary school and upper secondary school curricula specifically call for the internationalisation of instruction. A year or so ago, a Government Commission which had made a special study of matters of this kind presented a report containing extensive proposals regarding teaching content and alterations to basic and in-service teacher training. The intention is for in-service training to be introduced by stages, and the proposal, which has been seconded by the teachers' associations and the National Board of Education, provides for most members of the teaching profession to undergo in-service training within a five-year period.

The attitudes of teachers towards education for a global community are extremely important; interested teachers can profoundly influence their students.

The instruction given by the individual teacher must be fundamentally neutral, but he is not forbidden to express his own opinions. Teachers are generally very cautious in this respect, because they do not want to be accused of indoctrinating their students.

B

1. International Co-operation

In recent years there has been a marked increase in the interest

shown by members in international co-operation. The latest congresses of the two federations (SFL's in the autumn of 1974 and SL's in the summer of 1975) discussed the guidelines of future international co-operation. These matters were also covered by the journals of the federations, and they were discussed at meetings and at specially arranged courses held in collaboration with SIDA, TCO (the Swedish Central Organisation of Salaried Employees) and TBV (the Salaried Employees Educational Association). The value of international co-operation under the auspices of WCOTP is not questioned, but it is felt that these matters should be given greater consideration in a trade union context.

Member organisations of WCOTP should above all be given opportunities of close and fruitful co-operation at regional level. In addition, the Executive Committee and Secretariat of WCOTP should promote contacts between member organisations in different continents.

Since the resources of WCOTP are limited, the Confederation should make a selection of major world issues of universal validity, concentrating first and foremost on those connected with teachers' conditions, including educational questions. WCOTP should solicit the views of member organisations on these matters and, on the basis of the views thus obtained, endeavour to establish a platform on which WCOTP can act in relation to the bodies concerned (the UN and its agencies, etc.).

2. Political Process

As has already been made clear, consultations with its member organisations should enable WCOTP to elicit common views on which to base actions in relation to the bodies concerned.

WCOTP's action should thus be guided by basic principles which can be applied judiciously in individual cases. It should also be possible for WCOTP's standpoints to furnish guidance to national organisations.

WCOTP should not become committed, however, to the various trade bloc formations but should operate across all "sorts" of frontiers, towards a global community.

3. Educational Role

There are at present too many bodies engaged in tasks of this kind, and as things now stand it is very difficult to command a complete view of the projects which are in progress, the publications which have appeared, the recommendations which have been drawn up by different bodies and so on. We therefore

feel that it would be of great value if WCOTP could collect particulars and keep its member organisations informed of events in the various international sectors. The same procedure could also be applied to teaching material judged suitable for use in several countries. On the other hand WCOTP should not take upon itself the task of producing teaching materials.

Trinidad and Tobago Teachers' Union

Man's successful conquest of the air by fast moving planes has been a boon to himself, while his rapid improvements in communications by radio, T.V., telegraph, telephone, etc., have brought him into closer contact with his fellow men. Increasing speed by land, sea and air has brought untold benefits to mankind but on the other hand it has unfortunately made destruction of one country by another quite feasible. It would seem that if peace and harmony are to prevail among nations rather than war and the threat of war, then education aimed at regarding the globe as a unit, education aimed at substituting co-operation and benevolent assistance for belligerent competition has now become a categorical imperative.

The peoples of the world are divided by race, colour, creed, class, wealth and political ideology and also by prejudices which have their origins in vicious or simple propaganda, and in ignorance where one would least expect to find it, as in the case of ill-founded psychological pronouncements. In a pre-ecumenical age we had a surfeit of bloody battles and arrogant persecutions in the name of religion. Millions of lives have been sacrificed in the vain-glorious process of building empires of fleeting power, while men have sacrificed much to acquire by force, trade which they could not maintain.

Any historian looking back at the rise and fall of some of the great empires of the past may well wonder a great deal about man's sanity. We are familiar with the saying "It's an ill wind that blows nobody good", and while many inventions can be traced to war, we must agree that peace has her victories no less renowned than war. Did the world on balance gain from so-called religious wars like the Crusaders and the European Thirty Years War? Is France better off for having had Napoleon, and does our modern divided Germany still adore past heroes like Bismarck, Kaiser William and Adolph Hitler?

The second and third quarters of this century have witnessed a vast transformation in the fortunes of an empire that we know so well - the British. In an age when former colonies, even the small islands of the Caribbean, wish to become independent, it has become the duty of the metropolitan countries to educate their former estates for independence. The rule of the former master has now changed completely. The ex-colonials want aid, need aid and demand it. They want more and more education and as they get it they replace their tutors at home.

This process of education is spreading further afield.

Modern transportation gives us access to foreign countries once considered remote. Modern linguists and modern media bring us the art, culture and customs of the inhabitants of darkest Asia and Africa. Those of us who are far removed from our ancestral homes no longer scoff at ancient customs as painted by the unsympathetic pens of former rulers. Everywhere education is narrowing the gaps. The world is becoming a vast community with the advantages of modern medicine becoming known in all corners. Education itself, even in the vernacular has become a necessity, and with the development of literacy, the world seems to be moving more and more towards a single community.

On this question of education for global community, no one must dare forget the part played by organisations like the League of Nations, and its far superior successor - the United Nations - UNESCO. This latter body with its host of sub-divisions has spread its tentacles to all forms of human activities the world over - and while it has not succeeded in keeping some of the smaller nations from playing at war - it has so far kept the major powers from open conflict. The tremendous role of the WHO, for example in its global watch on menaces to health are very well known. The World Bank helps in the economic side, advising undeveloped countries and giving them substantial loans.

Modern diplomacy is another feature of the formation of the global community. The advance in modern diplomacy is astonishing. Economically ambitious Japan did hurt American pride at Pearl Harbour. America retaliated with Hiroshima and Nagasaki, but now protects Japan from Russian incursion. The son of an American sailor killed at Pearl Harbour must find this very confusing. He must be educated to understand this; similarly, the Western alliance with former enemy Western Germany - now very prosperous - against former ally, Russia, shows an interesting pattern of alliances. South Africa now troubled by demands for black majority rule has turned for arms help to lowly Israel, herself menacingly surrounded. Egypt's movements compel us to sit up and take note of her break with Russia.

In this brief article much must be omitted but one of the great problems of the age is a monetary one. The value of money - the place of gold - inflation, the position of the poorer countries in the face of the rising prices of oil in the Arab States. It is to be noted that all these problems are being discussed at world level. It is no longer enough to educate a student to live in his own country. We must educate for a world in which countries are affected by happenings far away. Education for a global community is imperative.

Attempts have been made in the past to find a universal language. English was widely spoken at one time, but is on the

decline with the increase in national pride of the newer independent former colonials. Unquestionably, the use of such a common language would speed up the development of a global community, but some may well argue that if this community is to be dominated by a particular country or block of countries, by a particular political ideology with its possible attendant restrictions on familiar freedoms, then we may well pray for the postponement of such a day, and like Nunn, content ourselves for the present with the ideal of unity in diversity.

National Education Association

Peoples everywhere, beset by problems common to all nations and feeling shock waves generated by the problems unique to some, are becoming more and more conscious of their mutual dependence. The survival of humanity is threatened by the armaments race, the polarisation and technological gaps between developed and developing nations, the suppression of human rights, uncotrolled population growth, the scourges of hunger, malnutrition, and disease, deterioration of the natural environment, urban blight, and the continuing energy crisis. These are issues that can be resolved only through a global approach based on the principles of human justice.

The National Education Association asserts that expansion of the principles expressed in America's own Declaration of Independence and the Universal Declaration of Human Rights is a basic requirement for a global community and a pragmatic necessity for its survival. It believes that the peoples of the world must subordinate ancient quarrels and cooperate to remove natural and political obstacles to achieving peace, improving the environment, and supplying the momentum required for the development of all nations.

Within such an interdependent world it is imperative that individual nations continue to recognise, honor, and cherish their own traditions while respecting those of other nations. Such mutual respect can be the cornerstone of a true global community.

The Role of Education

The concept of a global community is not yet widely understood. Attention to problems of global dimension, therefore, is an important contemporary objective for education. The knowledge-imparting role of the schools in most if not all countries includes teaching about the world outside the particular nation-state, and it follows that such a role can accommodate consideration of worldwide issues.

Education for a global community should be an interdisciplinary, continuous process, beginning in the primary school and continuing throughout the formal education years and beyond. It needs to develop in students love and respect for their own country and knowledge, skills, attitudes, and behaviors appropriate to life in an interdependent world. It should reach

them with unprejudiced and undoctored information about their neighbors in school, community, nation, and the world, and about their reciprocal influences. It should include, at appropriate levels, critical analyses of historical and contemporary factors which underlie conflicts between nations and the means to overcome them. It should consider the meaning and significance of power and the practical benefits of peace. It should emphasise that individual or group supremacy is incompatible with the common interests of peoples. It must be concerned with the consequences of human suffering and with preservation of a viable environment. And because there are no established solutions to existing and emerging world problems, effective education for a global community should not attempt to propose answers. The goal should be for students to become proficient to recognise and to define problems, to think critically, objectively, and creatively about them, to consider alternative approaches, and to take constructive action to solve them.

Some Approaches in the United States

Educators everywhere are aware of and have already implemented a wide range of instructional procedures toward education for a global community. One illustration in the United States is"teaching about the United Nations", a movement that has undergone great change since it began more than 25 years ago.

There has also been substantial shift in emphasis from teaching about the UN as a formal organisational structure for peacemaking to themes like the environment and minority rights which integrate study of the UN's role in furthering social and economic development on an international scale and in solving problems of global dimension.

Evaluations of junior and senior high school students have shown that they "perceive the major activities of the UN relatively accurately", though they do lack extensive knowledge or a clear, positive image of the organisation.

A number of the new course topics that have been introduced in U.S. school systems have potential for expansion into a global curriculum. In Pennsylvania, for example, short courses in Conflict Resolution, Interdependence, Environmental Studies, and War/Peace are said to hold much promise because they deal with concepts that relate to today's student concerns for relevance and problem-solving. And there are others, such as World Cultures, Creative Futures, Population Education, Development Studies.

Appreciation and understanding of other cultures on an international scale grow out of the special emphasis now being given to bilingual/multicultural education and ethnic studies in

the United States. These have been written into federal support legislation, and bilingual/multicultural education is also being mandated in some of the states. Before these laws went on the books, the federal government was already investing over $10 million a year in international and intercultural education grants and contracts under other legislation.

Some problems

In the United States, with its decentralised system of education, there are, of course, circumstances that oppose high priority being given to global education.

Each of the states is responsible for its own educational system, and within the limits of broad state policy, local school boards are given extensive authority which allows school programs to be responsive to the will and needs of the community. Those that do, do so in a broad way; for example, suggesting or requiring attention to foreign cultures or international affairs in the social studies area. More specific curriculum decisions are made at lower levels, frequently by an individual teacher or administrator.

While local school goals as a rule include education for "good citizenship", this often is interpreted and implemented only in terms of community, state, and nation and may be encompassed in social studies courses like American history or government. And although in an increasing number of school systems social studies are being placed in an international context, the practice is as yet far from universal.

In some places, too, the curriculum is considered to be so overloaded now that there is resistance to adding anything to it, no matter how important the addition might be. Further, the introduction of new instructional materials can present special difficulties in communities where there are deeply rooted racial, religious, social, and political differences among the local population.

Under such circumstances as these, in order to gain appropriate priority for global education, it becomes necessary to increase efforts toward convincing the public of its importance. Adult education programs, the arts and technology, popular literature on futures, and public activities open to all citizens can play an important part. Probably government agencies (e.g., the State Department and the Office of Education), international organisations (UN, UNESCO), private special interest organisations (the National Congress of Parents and Teachers, for example), and a variety of groups concerned with world affairs and the improvement of education need to expand their information and program efforts to this end.

The Role of Teachers

The NEA believes that teachers are in a unique position to help bring about a harmonious global community. They are the natural agents for helping students to develop a consciousness of interdependence.

While determining goals for schools is a function of the public in the United States, with some advice from the teaching profession, the determination of objectives for accomplishing the goals is a highly specialised task for which professionals should have major responsibility, with advice from the public. Objective-setting is a cooperative activity among all branches of the school program, but it may be suggested that teachers should place high priority on the areas of (a) achieving and maintaining world peace, (b) achieving adequate health care, nutrition, and housing for the world's population, (c) achieving economic security for all nations, (d) guaranteeing equal rights and freedom for all peoples, and (e) building understanding and appreciation among all cultures and ideologies. If teachers can succeed in helping their students shape wholesome and constructive values and behaviors related to these objectives, present and future generations will be in a better position to develop solutions to the inherent problems.

Deciding at what levels and how the objectives might be accomplished also are tasks that should be left to the discretion of educators. Teaching quality depends on teacher freedom to make decisions on learning experiences, teaching procedures, and instructional materials which the professional deems appropriate to the curriculum and to the maturity level of the students.

In order to discharge the responsibility of developing in a spirit of interdependence, teachers themselves must be committed to the concept of a global community. Unfortunately, even where teachers and potential teachers are so committed, many are not knowledgeable enough about world problems. Preparation with a component of training in international understanding and cooperation is vital. A specific problem now seems to be the unevenness of such offerings as part of teacher education programs; and where such course work does exist in universities, in many cases it needs to be updated and made more "world-problem relevant". In addition, formal course work in both general and professional sequences needs to emphasise the elimination of prejudice in all its forms -- social, racial, ethnic, sexual, and religious.

In-service education should receive first priority, whether provided through graduate education, school district programs, or other means. Most teachers now in practice will remain in the profession for many years to come and fewer teachers will be entering because of declining enrollments and tight budgets.

So the current teaching force will be instrumental in laying the ground work for education for a global community. Local school district in-service programs particularly should be teacher-designed and based on needs identified by the teachers involved.

Implication for the Profession

The goals of teacher organisations around the world are broad and general -- to raise the status of the profession and its members and to improve education. Although these organisations do not as a rule have as an explicit purpose the promotion of education for a global community, such as may be inferred from their membership in WCOTP and from some of their program concerns. These might serve as the basis for action toward truly effective global education.

Whatever teaching goes on concerning world problems is a consequence of several conditions, including teachers' own interests which can be built on by their professional organisations. Where teachers have some degree of authority and responsibility for determining, developing, and implementing curriculum, the time is right for calling to their attention the importance of introducing or intensifying programs on world problems.

The NEA chose as its theme for the American Revolution Bicentennial, "A Declaration of Interdependence: Education for a Global Community". The Association feels that its major Bicentennial project to reframe in a global context the cardinal principles which have guided education in the United States for most of this century can become a base for education for all peoples in the twenty-first century.

The Association also continues to devote much of its program effort to such areas as bilingual/multicultural education, human relations, and minority concerns to develop members' awareness. In environmental education, an NEA task force suggested that teachers regard such education "as a style of teaching, a process, a concern for the environment translated into action, a way of life". The Association urges programs at all levels that provide education for use, stewardship, and preservation of a viable environment for elimination of pollution, and for promoting understanding of the effects of past, present, and future population growth patterns on world civilisation and human survivial. It encourages teachers to present facts about hunger and malnutrition and to help students develop the capacity and commitment to resolve these problems.

Teacher organisations should constantly improve the ways and means of preparing teachers for their role in pursuing

international understanding; endeavor to ensure that in-service training includes components of international education; and encourage, facilitate, and recognise educational study abroad.

The NEA, for example, offers opportunities to help its members enlarge their understanding of the profession in their own and other societies and to become more sensitive to society as a whole through its International Institute and travel programs. In-service education on an international scale is provided in the NEA-Pan-Pacific satellite program which links teachers in U.S. continental rural areas and outlying areas, teachers in New Zealand, Fiji, and other Pacific communities, and Association staff in discussions of mutual educational problems. Education for a global community also benefits from the Association's continuing encouragement of teacher participation in exchange programs in various cultural, educational, and geographical environments. Cooperative efforts between higher education institutions and the NEA and state affiliates have made possible in-service education related to world problems. Teachers in Rhode Island, for example, were involved in teacher-designed workshops on population education to promote such study in that state and throughout the country.

Teacher organisations must aim particularly at linking education and action to solve problems at local, national, and international levels. Because major decisions affecting schools in this country are made by elected officials or their appointees, the NEA urges teachers to accept the duty and responsibility of becoming involved in the selection and election of candidates who support goals for quality education, and themselves seek public office.

The 1975 UN Triangular Fellowship urged teachers to "fully avail themselves of opportunities to meet their professional responsibilities related to teaching about global issues" and put forth this particular challenge to professional organisation members: "Not only must they help students to develop consciousness of interdependence, but they must cooperate with governments and international organisations in the planning of teaching for global interdependence as an urgent necessity".

The NEA has adopted as its Bicentennial theme the "Declaration of Interdependence: Education for a Global Community". This is an extension of our celebration of the 200th anniversary of the Declaration of Independence.

In its "Declaration of Interdependence: Education for a Global Community" the NEA declares that education can be a vehicle through which peace and the principles of the American Revolution -- life, liberty, and the pursuit of happiness -- can become the guidelines for human relationships on our planet. It is founded on the belief that independence today requires efforts to maintain our own integrity and uniqueness in an

interdependent world in which the integrity and special character of all nations and peoples must be respected, as ours should be.

Thus this program speaks to an immutable reality and to a "compassionate hope".

The reality is that we already live in an interdependent world. Nations are tied together inextricably by rapid globe-girdling transportation and communication. Natural resources, food supply, air and water pollution, and international trade are but a few major concerns that affect peoples everywhere. No man -- and in the 1970's, certainly no nation -- is an island, entire of itself.

The hope is for world peace. Educators, therefore, have been encouraged to explore with their students how the U.S. could play a positive role in today's world to assure the preservation and fulfillment of the ideals of human dignity and justice that motivated our founding fathers and led to the establishment of the United States.

Can any suggest that peace is an undesirable goal in a nuclear age when war could be a global holocaust? Perhaps no theme is more important on this planet than the search to live in peace and harmony.

NEA believes strongly in this and other concepts of its Bicentennial program. In the true spirit of the American classroom, students are encouraged to engage in open discussion, to explore possible guidelines, to consider alternatives, as they attempt to grasp the meaning of the world and how its individual parts are related. A further bulwark against the imposition of any nationwide courses or programs is the deeply ingrained tradition of local control of schools, a principle that NEA, an independent organisation, always has championed. Still another safeguard is the teaching force, some two million patriotic citizens who are unexcelled in loyalty to country and in the firmness of our belief that justice and dignity are the right of all.

We realise that the United States itself is a world in miniature. We know that America has neither a heritage nor a destiny that can be separated from that of the rest of the world.

The NEA has been attempting for 118 years to "elevate the character and advance the interests of the profession of teaching and to promote the cause of education in the United States". We are not about to abandon that quest now.

International Cooperation

The WCOTP pattern of cooperation has worked well. The concept of international cooperation practices through WCOTP is an accepted concept. There should be no exclusion of cooperation simply because of political ideologies.

WCOTP, in the years ahead, should concentrate on helping teachers organisations become more effective, especially by interchanging the expertise of national teachers organisations. Leadership training, international representation, and the promotion of objectives of human rights and world peace are top priorities. There should be no differentiation between the violations of human rights by dictators of the left or dictators of the right. The denunciation of human rights' violations should be based on the violation of human rights and not on the political ideology of the ones who do it.

Political Process

WCOTP actions should be based on the ideological concepts such as human rights, world peace, environmental protection, teacher involvement, the fundamental right of an adequate education for all, etc. It should, as previously stated, condemn all violations of human rights regardless of the ideology of the group that has violated these rights.

WCOTP, by the nature of its composition, should promote world peace, a global community, interdependence, and should push the agencies of the United Nations into playing a more effective educational role.

Educational Role

WCOTP has a responsibility as it gathers information of an educational line, to inform its member organisations on the international, political, social and economic conditions and realities as WCOTP sees them. Information items of this type should be constantly made available to member organisations.

Global interdependence is needed. Nothing is more desirable, more necessary, but more difficult to obtain than global interdependence. It is difficult to determine what action each organisation should take to deal effectively with the issue of interdependence. Our society is too pluralistic for this. If an organisation would measure what it does by its effects on the rights and duties of all men, we would be taking a giant step forward.

YUGOSLAVIA

Sindikat Radnika Drustvenih Delatnosti Jugoslavije

Proceeding from the fact that the education of young people in the spirit of international understanding and co-operation may greatly contribute to the strengthening of peace in the world, respect for the sovereignty and equal peaceful co-operation among peoples and states, to the development of humanism and solidarity among men and equality within national and global parameters, in socialist Yugoslavia great attention was paid to this aspect of education throughout the post-war period of the development of our self-management school and society. Such education is integrated into the complete structure of our socio-political system and laid down in all legal acts of our society, from the Constitution of the SFR Yugoslavia to the constitutions of the republics and provinces, school legislation and statutes of work organisation in the field of education, science and culture. It represents an integral part of the synchronised social action of the internal policy and practical behaviour in foreign policy and in all relations. This education represents a very significant component of the educational upbringing aims and programme structures of education and preparation of young generations for their social life and self-management, for the better and more humane relations in the Yugoslav and the international community.

The basis of education for international understanding and co-operation within the global world community is contained in the provisions and principles of the Constitution of the SFR Yugoslavia: "Proceeding from the conviction that peaceful co-existence and active co-operation among states and peoples, irrespective of differences in their social systems are indispensable conditions for peace and social progress in the world, the Socialist Federal Republic of Yugoslavia shall base its international relations on the principles of respect for national sovereignty and equality, non-interference in the internal affairs of other countries, socialist internationalism and settlement of international disputes by peaceful means. In its international relations the Socialist Federal Republic of Yugoslavia shall adhere to the principles of the United Nations Charter, fulfil its international commitments and take an active part in the activities of the international organisations to which it is affiliated ...

"In pressing for all-round political, economic and cultural co-operation with other nations and states, the Socialist Federal Republic of Yugoslavia as a socialist community of nations, holds

the view that this co-operation should contribute to the creation of those democratic forms of linkage among states, nations and peoples, which suit the interests of nations and social progress and is in this respect an open community." 1/

In order to strengthen international co-operation and understanding and the basing of education and upbringing on the principles of active peaceful coexistence, the Constitution of the SFR Yugoslavia in its Basic Principles stipulates: "... to this end bodies of self-management, state agencies, self-management organisations and communities, socio-political and other organisations, working people and citizens directly - are called upon through the entirety of their activities .... to contribute to the realisation of human freedoms and rights, the humanisation of the social environment and the human personality, the strengthening of solidarity and humaness among people, and respect for human dignity - to develop all-round co-operation and rapprochement with all nations, in keeping with the progressive aspirations of mankind for the creation of a free community of all nations of the world." 2/

1. Conception of a Global Community

Our conception and understanding of the idea of the international world community as a "free community of all nations of the world" in keeping with the principles laid down by the Constitution of the SFR Yugoslavia and our socialist self-management practice are based on the principles of the active peaceful coexistence and the policy of non-alignment to which our country adheres in its international relations. As the principles of the policy of non-alignment are well-known in the world, we shall not enumerate them now. We wish only to say that the policy and the system of education in Yugoslavia are adjusted with the principles of our foreign and internal policy based on the socialist self-management. The reform of the system of upbringing and education now taking place in all our republics and provinces, as spelled out by the Constitution, is carried out on the uniform ideological basis and essentially represents the adjustment of the system of education with the self-management social development and scientific-technological processes developing both in our country and in the world.

1/ The Constitution of the SFR Yugoslavia, Basic Principles, VII ch. page 20, Belgrade, 1974.

2/ The Constitution of the SFR Yugoslavia, Basic Principles, IX chapter, page 25.

Accordingly, our conception of the global world community as a free community of all nations of the world, represents a constitutional category contained in all post-war constitutions of the socialist Yugoslavia, as well as in the new Constitution of the SFR Yugoslavia. As such, this conception is woven into the policy and the system of education and implemented through socialist self-management. This conception in its basic outlines has passed through its course of development during the post-war period and its specific growth is already known and acknowledged in the world and we do not wish and cannot change it according to this or that request. Our conception of the global world community as a free community of all nations of the world is the product of the historical striving of all our peoples and nationalities throughout their age-long liberation struggles, which were particularly manifested in the socialist revolution and the liberation struggle against fascism during World War II, as well as during the free and independent post-war self-management socialist development. In order to carry these principles into effect the Socialist Federal Republic of Yugoslavia is striving: "... for the establishment and development of all forms of international co-operation conducive to the consolidation of peace, the strengthening of mutual respect, equality and friendship among nations and states and their rapproachement; for the broadest and freest possible exchange of material and intellectual goods, for the freedom of mutual exchange of information and for the development of other relations contributory to the realisation of common economic, cultural and other interests of states, nations and peoples, especially in the development of democratic and socialist relations in international co-operation, and to socialist progress in general, to the overcoming of the bloc devisiveness of the world, to renunciation of the use of force or threat of force in international relations and to the attainment of general and complete disarmament; for the right of every nation freely to determine and build up its own social and political system by the ways and means of its own free choice; for the right of nations to self-determination and national independence, and for their right to wage a liberation war to attain these aims; for respect for the rights of national minorities ... for international support for peoples waging a just struggle for their national independence and liberation from imperialism, colonialism and all other forms of national oppression and subjugation; for the development of such international co-operation as will ensure equality in economic relations in the world, sovereign exploitation of national natural resources, and the creation of conditions conducive to the accelerated development of underdeveloped countries..." 1/

1/ The Constitution of SFR Yugoslavia, Basic Principles, VIIth chapter, page 20-21, Belgrade, 1974, Ed. of the Official Gazette of SFRY.

Our conception of the education for a global world community as a free community of all nations of the world clearly derives from the above constitutional principles. We are proceeding from the real courses of development of the world community as a "community of equal communities" which were formed in different ways in the process of their socio-historical formation and the fact that these differences unavoidably have to exist in the future. In the process of the mutual acquaintance and mutual co-operation the awareness should be developed for the understanding and respect of these differences and for the stimulation of the elements of rapprochement and community. This is the way to eliminate misunderstandings and to build common general human values which the peoples of the world are building into the treasury of mankind. This process is historically unavoidable. The active peaceful co-existence in all spheres is essential and possible as a system of relations and not as a separate system of values or a separate ideology in the world which is becoming more and more indivisible. The attempts made by some theoreticians to create some kind of "uniform ideology" or to be more exact a composition of ideologies and a system of values reconciling differences existing between the basic social systems in today's world (socialism and capitalism) represent an illusion.

We are of the opinion that education for a global world community, as a free community of all nations of the world, should take more into consideration the dialectical principle of the unity and the conflicting opposites, when out of the multitude of autochthonous developments of individual peoples and states emerge and develop the values which are acceptable to others and become common human value. The peoples of the world become increasingly aware of their value and their role in the international community and strive to change the world and make it <u>better for everybody</u>. Here we find one way of dialectical development which is not readily respected by the great and powerful, particularly by some economically developed countries which are attempting to retain the status quo in the international relations stimulating the policy of necolonialism and hegemony.

The education for peace and international understanding and co-operation, together with the respect of the principles of active peaceful coexistence is an essential prerequisite for the education for a global world community, as a free community of all nations of the world. <u>According to our opinion freedom on a global scale within the world community cannot exist without the freedom and independent development of each individual nation</u>. Education for world community may be achieved and developed only on the principles of the affirmation of individual values acceptable to the majority of countries (freedom, equality, solidarity between men, fraternity, tolerance, sovereignty, right of self-determination, expression of national characteristics through language and writing, struggle against exploitation and social inequalities, protection of human rights and freedoms,

and many others) which represent the basic conceptions in the structure of educational contents in the education for international world community of equal nations of the world. The new movements and changes in the world are striving to affirm the general values which are becoming acceptable for a broader and broader circle of countries and which gradually become of general human character. The new economic system is today imposed upon the world, not as an ideological premise, but as an unavoidable essential for the establishing of better and more just economic relations in the world and the overcoming of bloc policy and division of the world into the spheres of interest. The non-aligned countries have appeared in the world scene and positively influenced on the balance of powers thus confirming our belief that the education for world community should be in future affirmed in larger extent on the above mentioned principles in the programmes and educational conceptions.

2. The Role of Education and the Role of Teachers

In accordance with the above mentioned principles it is possible to speak about the positive role of education and various possibilities of teachers in the education of young people for the international community conceiving it first of all as a community of equal communities, i.e. of all nations of the world. The political, economic and technological aspects do not represent the only basis for the education for world community, but they are greatly influenced by the system of education existing in each individual country. Different political conceptions and systems of education in individual countries have also different approaches to education for an international community. In the educational programmes and the aims of education where the real balance was found between the national and international greater space and more favourable possibilities were created for the education for international community. If the conception of the world community is not understood as a community of equal peoples, in that case the possibilities for the education for such community are brought into a narrow and one-sided framework. Therefore, in our opinion, no international conception of the "global community" can be imposed or constructed through an agreement, but only on the basis of common elements which should be gradually built up and through which it is possible to stimulate and develop this process. Education for an international community cannot be ahead of the economic, political and other relations which are developed in the world community through the international organisation. On the contrary, it should reflect as truly as possible these relations and seek and find in them the common denominator. It is very important to develop here the feeling of measure and proportion, the understanding and appreciation of each subject within this process and the understanding of their possible influence upon the process itself.

Proceeding from our conception of the global community as a community of free nations of the world, we may point to the

individual as well as a possible collective contribution of teachers in the promotion of education for a world community. This is particularly significant because the contents linked with these problems are mostly of applicative nature. The enthusiasm of teachers and far-reaching consequences of their views of the global community represent a significant basis in the building up of attitudes in pupils and formation of their views of the world community as a whole. Although the attitudes of pupils and students concerning this problem will always vary they will naturally have more common elements if the problems of the world community are rightly explained and interpreted.

To the question whether it is possible to educate for a global community if the consideration of differences in culture are promoted our answer will be essentially positive, because different approaches do not exclude orientation towards one goal. The logic of the relationship of parts towards the global entity is not obligatorily one-directional, but mostly multi-directional. It is possible to achieve one goal with different programmes, although this road is somewhat longer and more difficult. But our positive answers to some questions in the questionnaire which approximatively project negative answers, cannot diminish the significance of this problem in its entirety and the need to consider it by a world forum of teachers. Quite on the contrary, we wish to bring into the first plan the significance of the discussion about the possibilities of education for world community, although the roads and forms through which it may be realised may be different and numerous. We are therefore optimists in the consideration of this entire problem, although we do not wish in advance to say that we are right in everything.

3. Practical Implications for the Education Programmes

Just the same as the upbringing and education for peace and international understanding and co-operation is achieved in an applicative manner, education for a world community (which is closely linked with it) is permeating all educational programmes. It is contained in the following: a/ in the goals of upbringing and education; b/ in the programme structure for the upbringing and education (from the pre-school institutions to the university);c/in the extra-curricular and extra-school activities; d/ in the social life and participation in work and through creative work; e/ through the communication of ideas and experiences in direct contact with the world which is possible in our open socialist self-management society on all its levels and in relation to all countries, regardless of their bloc, ideological and other affiliation.

On the basis of the constitutional principles, legal regulations, aims and tasks of education in our socialist self-management society, the entire upbringing-educational process in our

schools pays great attention to peace, international understanding and co-operation and acquaintance of young people with the problems of the world community.

Through the new school reform the obligatory learning of foreign languages is even more extended and it begins from earliest years of elementary school and extends to the end of university education. Through the study of foreign languages the pupils not only extend their knowledge about the countries the language of which they are learning, but they also learn to respect the habits, customs and attitudes of other people; they learn about tolerance and equality, and in this way they enrich their knowledge about the world community and its nations; they also learn to understand without prejudice the cultures of other nations and to react to differences with positive interest.

The children and youth of all peoples and nationalities in Yugoslavia are provided with tuition in their maternal language in all schools - from the lowest to the university and in the nationally mixed environments. This practically means in all republics and provinces that tuition is organised on bi-lingual principles in order to achieve as close as possible mutual understanding.

Great representation of the world literature and arts (about 60%) in the curricula for literature and arts, as well as the new program which in its entirety offers broad possibilities for the acquaintance with the greatest works of art in the world because even the works of literature of the peoples and nationalities of Yugoslavia are selected according to general human, ethical and aesthetic criteria.

According to new educational programmes the national history for all age groups is entirely synchronised with the general world history and constitutes one whole with it and the world history represents 60% of the tuition programmes and contents of the textbooks. A number of new topics were introduced into the programme such as national liberation movements in the world, struggle against colonialism and neocolonialism, struggle for peace in the world, etc.

In the new educational geography programmes and textbooks much greater attention is paid to the study of the world community. Over 2/3 of the programme refers to the study of world geography and less than 1/3 to the study of the geography of Yugoslavia. The priority is given to the regional geography in comparison with the geography of individual states and significant problems of the modern world are included more frequently in the study and tuition of geography. The curriculum in geography is directed towards the adoption of the principles of peaceful and active coexistence of states and peoples and to develop the interest in young people to fight for the overcoming of the division of the world, against the contradictions and

differences in the economic and cultural development of mankind, against war and all forms of aggression instigated by the remnants of the past (colonialism, racism, etc) and which are hindering the liberation of man and achievement of national liberty and equality of all peoples.

The new programmes of tuition for social science subjects (sociology, political economy, philosophy) particularly at the secondary and high education level are even more modernised because they are more directed to the development of humanism and respect of the personality of man, his dignity and man's primary role in the change of nature, human consciousness, society and of the present world as a totality. The programmes for all subjects within social sciences are conceived in such a way as to develop in young people the sense for moral and social responsiblity towards other men and nations, to cultivate the ethical feelings about the need for solidarity among men and solidarity with the struggle of all nations for their social and national freedom and independence, to awaken the interest and desire to work for universal good of mankind, for peace and progress in the world.

From the aspect of the contribution to education for a global community the new tuition programmes in subjects of natural sciences were also enriched, particularly biology and the protection of the living human environment. Several new topics were introduced the study of which is of general significance for mankind.

The bearers of the education of young people for mutual understanding and educating for world community are all social institutions and structures and particularly the teachers and their associations, pupil, youth and student organisations, socio-political organisations, parents' associations and other self-management structures which have a significant influence on young people through their programmes as for instance: public information means and all contents and forms of cultural and art creative work.

Because of the exceptional role of teachers, the pedagogical academies and faculties pay great attention to the education of teachers in the spirit of internationalism and education for a world community. Some new subjects were introduced which enable broader acquaintance with the international community and its problems and the contents of the curriculum of social sciences was extended as well as that of the general education, the quality of which was improved; the exchange of students studying for teachers is increased; the exchange and visits of teachers to foreign summer schools and language specialisation as well; the international gatherings of teachers are more frequently organised as well as summer schools and colloquia with topics of international significance. The whole system of regular schooling and permanent education of teachers is modernised in

order to give them as complete as possible an education for international community.

The failures and shortcomings of previous programmes for education of teachers in this respect particularly of older generations, are compensated through the system of permanent professional education which developed during the past years and which has become obligatory for all teachers. These programmes of additional professional education contain a number of topics dealing with international problems and world community.

Education for international understanding develops both in the school and social life, together with the unity of action present in our entire society, in agreement with the general intentions of the United Nations Universal Declaration on Human Rights that "all human beings are born free and equal in their dignity and rights, endowed with the reason and awareness and should treat each other in the spirit of brotherhood".

The socio-political system of the Yugoslav socialist self-management community offers the broadest possible framework for the education for world community which is constitutionally defined as a free community of all nations of the world, so that this principle is strictly implemented in the policy and the system of education on all levels, as well as in tuition programmes and textbooks. This means that this is the task of both the school and the society, which is favourised and validated on all levels of education of both the young and adults, in all educational programmes - in the schools and outside them. When an evaluation of the socio-political character and the ability of the teacher is made and when the results of his work are assessed, the contribution in the educating of young people in the spirit of internationalism, and the teacher's entire contribution to education for the international community are evaluated as well.

4. The Role of WCOTP in the Development of a Global Community

Like all international organisations WCOTP as a world organisation of educational workers has many difficulties and problems in the organisation of its work and in the realisation of its programmes of work. We are therefore welcoming the efforts of the Secretariat directed towards the improvement of the organisation and quality of its work.

The first more radical step in the reorganisation represents the realisation of tendencies for the construction of a global international trade union community within the teaching profession as a contribution towards the global world community as a whole. In such a situation all members should have even

greater influence upon the policy, selection of topics and programmes which until present has mostly been in the competence of the Secretariat.

The Civil Workers Trade Union of Yugoslavia organises and includes the educational workers into all more important actions organised on the international level. In addition to the actions organised by the WCOTP, our trade union has participated in a series of other actions in co-operation with other international organisations. The conception of the WCOTP concerning international co-operation only partially satisfies the needs and interests of our organisation and their members.

The determination of priority problems in the form of the proposals submitted in this questionnaire opens a broader field of activities for WCOTP and possibly greater influence by the member organisations and their membership and more complex inclusion of the WCOTP into the solution of the problems of the international community.

The policy and programmes of WCOTP should be directed towards the solution of urgent problems in the present world and reflect even more the attitudes, desires and interests of the majority of the national organisations. In our opinion, WCOTP should show greater influence effected through the United Nations on the solution of urgent problems of the present-day "crisis" in education and the teaching profession and their more efficient contribution in the promotion of the international community.

In conclusion, we wish to submit the opinion of our organisations and members that WCOTP should professionally devote itself more to its educating role and the preparation of materials with international topics about the problems of the present society and the creation of a free community of all nations.